

The olde

fayth/an euident proba

cion out of the holy scripture, that the
christen fayth (whiche is the right,
true, old and vndoubted fayth)
hath endured sens the
beginnyng of the
worlde,

Herein hast thou also

a short summe of the whole Byble,
and a probacion, that al vertuous
men haue pleased God, and
wer saved through the
Christen fayth.

1547.

Wyles Couerdale.

1800

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Wyles Couerdale to

all Christen readers, wptheth grace,
mercy and peace from God the fa-
ther thowwe our Lorde and
onely sauioꝝ Iesus Christ.

LIke as the almightie eternall God,
thre in personnes and one in sub-
staunce, of his tendre mercye and
loue, not onely created man at the
beginnyng after his owne symilitude
and lykenesse, but also whan he was lost,
most graciously redeemed him, and brought
him out of bondage: Euen so whan man
neither regardyng his wonderfull crea-
cion, noꝝ his moost deare redempecon
gropeth in darkenes, in vyce and blynd-
nes, lyeth in the deuyls prison, and goeth The ac-
customed
goodnes
of God
in the waye of damnacion, God alwaye
setteth vp his light befoze him, sendeth the
message of his worde vnto him, sheweth
him what case he is in, geueth hym war-
nyng, openeth the prison dooze, calleth him
out of the deuyls seruice, telleth him what
daunger it is to be his bodman, oꝝ seruant
vnto synne. This doth God alway afore
he punishe and plage the worlde. This
(I saye) hath bene the propertie of God
sens the beginnyng, as the stozes and
prophecies of all the holy Wyble do testi-
fye. And though we had no wrytyng of
Gods actes in tymes paste, yet hath he
practised this same his wonderfull worke
of mercye vpon vs, So that lyke as we
I. ii. must

To the reader.

God hath shewed no lesse kindness to vs the he did to the olde worlde.

must nedes confesse that we are created of God, and redemed by his ouerly mercye in his deare sonne Iesus Christ. So can we not denye, but we haue hearde his holy message, had no lesse preachynges & warnynges of daungers to come, then other haue had afore our dayes. Yet even the same mercyfull God that sente Mo: to preache righteous vnto the wicked world, and conuerted the Ainites by his word in the ministracion of the prophet Jonas, hath done euen so with vs, in euery condition. And some (thanks be vnto him therfore) hath he brought out of darkenes into his wonderfull light, and out of the deupls seruyce, into the kyngdome of his deare sonne.

But alas and wo to this vnthankeful worlde. For lyke as a great nombre that be in prysen of Saten, wyl not come furth when thei are called and the doze set open, but go on styll stoumbleng in darkenes, whan the lanterne of light is offred them: Euen so if any playe a wyle mans part, & do as he is warned by Goddes worde, he shall haue a sorte of apphe people, a nombre of desertes and scoynfull mothers, whiche, because the man wyl not daunce in the deupls moys with them, nor kepe thei companie in the bondage of synne and vice, neither runne with the vnto like confusyon (as S. Peter calleth it) laugh him to scoyne, and bleare out thei tonges at him, euen lyke fooles and cockescombes of the worlde. And lyke as whan a poore

Thet that folowe goddes worde, are laughed to scoyne.

To the reader.

poore wretche cometh out of prison, he
shal haue mo to stāde gasyng and gapping
vpon him, then to do him good, or to help
him to his fees. Euen so now that god of
his mercy hath called vs out of Satans
prison, and frō the scole of false doctryne,
my Lordes foole with his companions
standeth starpyng vpon vs, and mocketh
vs, because we spt not styll with other pri-
soners. There goeth a felowe of the new
learnynge (sayeth one) there is one of these
newe fangled gospellers (sayeth another)
that is one of the newe biethzen (sayeth the
third) he foloweth the newe fapth. &c.

Wherfore in consyderacion hereof I The do-
haue here set furth this booke: partly be- cause of
cause it sheweth the antiquitie and aun- Christs
cient age of oure holy Christen fapth, and fapth is
partly to geue occasion vnto all suche as no newe
haue receyued it, not to be ashamed of it, thynge.
nor to shyne frō it for any opprobrious
mockage or scornfull derisyon in this i. Cor. i.
worlde. The Apostle sayth, that the prea-
chyng or worde of Christs crosse, is fo-
lisshenes to them that perishe, and that the
thynge whiche appertayneth to the spirite . Cor. ii.
of God, is folyshenes to a carnally myn-
ded man. Wherby lyke as we may learne
that it is no newe thing to be mocked and
starcd vpon for holdyng with the doctrine
that maketh so muche of Christs death,
and the true worshippynge of God in the
spirit. Euen so may we se (to the syngular
comfort of our conscience) that no manne
mocketh vs for it, but suche as perishe and
A. iii. are

To the reader.

**To vs
whiche
are saued
it is the
power of
God.**

are carnally minded: And that for all these
derision and scornynge. It is yet the power
of god i. *Corinthians*. i. And belongeth to
his holy spirit. i. *Corinthians*. i. And is not
oure owne doctrine, neither of any other
mans makynge. This is now to vs a com-
fort and consolation.

**What
fayth is**

But because the worlde is angrie with
vs for oure fayth, and geueth vs so cruel
reporte for teachynge it. It shalbe expedi-
ent for vs to declare what fayth is, and
what fayth we meane, when we make me-
tion therof. First because we may not de-
scribe it after oure owne iudgement, we
will rehearse the wordes of the Apostle,
whiche writynge to the Hebrewes, sayeth
after this maner: Fayth is a substance of
thynges to be hoped for, an euidence (or
certayntie) of thynges whiche do not ap-
peare. By the whiche diffinition, it is ma-
nyfest, that when we set furth or teache
this fayth, we meane no vayne fayth, no
false opinion of fayth, no fonde ymagi-
nation of fayth, no deade fayth, no ydle
fayth: but a substancial thyng, such a sure
belefe of thynges that are to be hoped for,
and a profe, experience or knowledge of
thynges that are not sene. This faith then
is the instrument, wherby we fele and are
certayne of heauenly thynges, that oure
corpozall eye can not se.

Nowe because none other vertue can
so apprehende the mercy of god, nor cer-
tifie vs so effectually of oure saluacion,

To the reader.

as this liuyng fayth doeth, therfore hath the Scripture imputed oure iustificacion befoze God, onely vnto fayth among all other vertues: Not without other vertues folowynge, but without any other worke or deede iustificyng.

This is the fayth of Christ, whiche all Ad Roma the Scripture speaketh of. This is the nos. Ga- fayth that saint Paul preacheth to iusti- la. Epe. fye in the sight of God, as saint James Jaco. ii teacheth, that workes iustifye in the sight of menne, and that it is but a dead fayth whiche hath no workes. This is the fayth Hebre. xi. without the whiche it is impossible to Ro. xiii. please God, and of the whiche whatsoever proceadeth not, is synne. This is the Actes. xv. fayth wherby God purifieth our heartes, i. Peter. v. and whose ende is saluacion. This is the Gala. v. fayth that worketh by charitie or godly loue, and is of value befoze God. This is the fayth wherby the holy fathers whiche were afore Christes incarnation, dyd in 1. Cor. xiii. spirite eate and drynke and enioy the same mercy of God in Christ, that we are partakers of.

To be shorte, this is the same fayth, wherby God saued those hys electe, of whom saint Paule maketh mencion, in the foresayd Epistle to the Hebrues, and Hebre. xi. reherceth many godly frutes of the same in their conuersacion.

This then is no newefangled fayth, no straunge fayth, no fayth inuented by mannes brayne, but euen the same that
A. iiii. gods

To the reader.

Gods holy spirite teacheth in the infallible truth of his scripture, and that Adam Abel, Enoch and all the other seruantes of God were saued in. Why do men therefore either call it a newe fangled sayth, or repute euill of vs, for setting it furth: Why? I feare me this is one cause: The olde sayth that all those seruantes of God had whō the Apostle nameth in the eleuenth chapitre to the Hebrewes, and a lyfe and cōuersacion toynd vnto it, whiche was riche and ful of all good workes: Therefore sayng there be so many bablers and praters of sayth, and so fewe that bring furth þe worthy frutes of penaunce, it cometh to the worlde occasion to repute of vs, that our sayth is but new fangled. They se vs not fall to labour and taking of paynes, as Adam dyd: They se not the righteousnesse and thankfulness in vs, that was in Abel: They se vs not walke after the worde & wyll of God, as Enoch dyd: They se vs not take Gods warnyng so earnestly as Noe dyd: They se vs not so obedient to the voyce of God, nor so well willyng and content to leaue our frendes, to forsake oure owne wylls oure owne lādes and gooddes at Gods calling, and dwell in a straunge countre, to do goddes pleasure as Abraham dyd. They se that we chole not rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a season: They se vs not esteeme the rebuke of Christ (or trouble for his sake) to be greater riches, then

To the reader.

then al þ treasures of this world, as Mo-
ses dyd. To be shorte, they se not in oure
garden those swete floures and frutes, of
Gods holy spirite, whiche were in them
that had the olde sayth.

Aschamed may we be therfoze as many
of vs as either wyte, teach, preache, speak
or talke of the olde sayth, if we endeuoure
not our selues to haue those olde heauen-
ly vertues that were euer plentyfull in all
Goddes true seruantes, in every one (I
mean) accordyng to his callyng. Not
that it is euyl to teache or talke of the true
olde sayth, but this I say, because that
(accordyng to the doctryne of saint Ja- Jaco. i.
mes) they are but discepuers of them sel-
ues, that are not doers of Gods worde
aswell as hearers therof. And through
suche slender receyuyng of Chyristes holy
gospell, it is nowe come to passe, that like
as we haue nede of suche an Apostle as
was holy S. Paule, to rebuke this vayne
confidence that men put in their workes,
and to tel vs that no worke of our doynge
(but sayth of Gods workyng) doth iusti-
fy vs in his sight. Euen so haue we no
lesse nede of suche another Apostle (as was would to)
holy saint James) to rebuke this horrible god we
vnthankfulness of menne, that professyng had many
the selues to be chryste, & to holde of Chri- suche as
stes olde sayth, are yet dead vnto all good James the
workes, receyue not the worde of God Apostle
in mekenes, cast not away all humblennes was,
and maliciouenes, are swete to speake,
to talke to iangle, and to take displeasure
are

To the Reader

are forgetfull hearers of the worde, and not lyuers thereafter, boasting them selues to be of goddes pure and vndeyled religion, and yet reſtrayne not their tonges from euyl, viſite not the poore, the friends les and the deſolate in their trouble, neither kepe them ſelues vndeyled from this worlde. Reade the fyrſt Chapiter of his Epiſtle.

What occaſion might ſuche an Apoſtle (as holpe ſainct James was) haue to wyte another, yea a ſharper epiſtle ſeyng ſo many pretending to be of Jeſu Chriſtes old fayth, are yet ſo parcial, haue ſuch a carnall reſpecte of perſonnes, are not riche in fayth, diſpiſe the poore, practiſe not the lawe of godly loue, talke and iangle of fayth, not hauyng the workes thereof, clothe not the naked, healpe not the poore to their liuyng, regarde not theyr neceſſitie, haue but a deade fayth, declare not by good and godly workes, the true and olde fayth of Chriſt, are but vayne beleuers, haue not the effectuous, the working and liuyng fayth, that Abraham and Rahab had. Reade the ſeconde Chapiter of his Epiſtle.

Howe would holy ſainct James reſproue theſe byngers by of ſtraunge doctrines, blaſphemers, backbiters, belyers of good men, falſe teachers againſt goddes word not truth, diſſemblers with the ſame, cary fyre (as they ſay) with the one hand, and waſter in the other: pretende to be learned, and ſpare to rebuke ſuche.

yet

To the reader.

yet byng not furth the woꝝkes of good
conuerſacion in mekenes out of goddes
wyſedome, but in ſeowardnes, and out of
carnall doctrine. Howe would he take by
theſe, that delyght in malyce and ſtryfe,
helye goddes trueth, are geuen to yearthly,
fleſhely and deueliſhe wyſedome, are vna-
ſtable, ful of al euyl woꝝkes, are not in the
ſcole of Gods wyſedome and lernyng, are
not geuen to vnfaynednes of heart, are
not peaceable, are churliſhe, vnealye to be
intreated. &c. Reade the third chapiter of
his Epiſtle.

What would ſuche an holy Apoſtle
ſay to this wicked world, wherein a great
nombꝛe (pyetendyng to be Chryſten men)
are geuen ſo to quarelyng and fightyng,
to voluptuouſneſſe and inordinate luſtes,
to enuye and indignacion, to vnlawfull
ſpendyng and conſumpyng of that they
may get to aduoutre, to the diſpiſyng
of holy wedlocke, to ſhameful viciennes,
eithꝛ not willyng to mary, oꝛ els puttyng
away theyꝝ wyues foꝛ lyght occaſions,
and foꝛ ſatiſfying of theyꝝ owne triſlyng
luſtes. fallyng in loue with the vayne
frendſhippe of this worlde, takyng parte
againſt God: yea where as by their pro-
feſſion, oꝛ the and allegiaunce (whiche they
owe to their moſt high ſoueraigne the
kyng of heauen) they ſhould in a vꝛ-
tuous conuerſacion mayntayne al godly-
neſſe, are become euen enemies, ſuppreſ-
ſours and ouerthrowers thꝛof, as well
thoꝛowe their obſtinate and cruel reſi-
ſtyng

Againe ſuche
the groſſe
vices
wold not
James
ſpare to
ſpeake.

To the Reader.

syng of Gods worde/as by other wretched examples of their bycions and fylthy lyuyng: what wolde holy S. James saye to suche vnthankfull helpes: that knowyng the trueth/lyue of such a sorter. wolde he spare them though they were neuer so ryche and welthy. Reade the fourth chapter of hys epistle/and the fyrst parte of hys fifth chapter/and ye wyll iudge the contrary.

Let every
man take
the paynes
to rebuke
his owne
faulte.

Wherefoze moost deare Readers/who soeuer of you hath bene slacke to folowe the good lyfe and godly conuersacion/that S. James (and all the other scriptur besyde) requyryeth to be in the/which professeth the olde sayth /let hym take better. holde/turne agayne to the trueth/and folowe that lounge exhortaciō/ which holy S. James maketh in the later ende of his epistle. And yf he haue at the firste not enclined to Gods worde/noz receaued/it vnfaynedly in mekeuesse/noz submitted hym selfe to be ordred therby (and to caste awaye all vncleennesse. &c. But hath hapely suffred it/promoted it let it forth/or taken a pretence of fauoure and loue to it for some other purpose as to opteyne any carnall profit/gaynes or lybertye by it/let hym not but holy S. James or anye other true messaunger of God/to the paynes of rebukynge hym for so doyng: let hym rather enter in to hym selfe/reproue hys owne faulte and abuse in that behalf abhoze it in any wyse/be angrye/displeased and discontent with hym selfe/soyres repentaunce.

To the Reader.

repentaunt for it shame not to aske God
mercy / and by good workes from hens
forward to labour: that the glory of god
and worshippinge of his trueth maye be pre-
ferred and set vp / whiche he by suche hys
vnychristen liuyng / hath in tymes past cau-
sed to be hyndred.

In conclusion: Though ther be neuer so
many that recante and denye gods holpe
worde / ether in ther lyuynge & conuersa-
cion / or in their wordes / wytyng or prea-
ching / yet as many of vs as are entred in
to the scole of that wisdom which is fro
aboue / let vs be true scolers of the same /
and dede let vs euē entre in to the nature
and kynde therof: whiche (as S. James
sayeth. Iaco. 3. (is pure / peaceable / gentle /
and easie to be intreated / full of mercy
and good frutes / without iudginge and
symulation Which thinge yf we do the
shall we folowe no filthy doctryne ner
counterefeyted wisdom / then shall we be
no breakers of peace then shall we be as
glad to forgeue as we wolde beforgeuen
glad to be reformed / ryche and plentis
full in the workes of mercy and good
frutes of the olde faith: then shall we be
no quarellpykiers or dissemblers wyth
any man: Then shall we not onely be
founde the maynteners of peace and all
good ordre but peaceably also and in all
gentle maner shall we both in worde &
dede (lowe / spede abroad and shewe the
frute of that righteousnesse which com-
meth.

We must
put on the
nature of
gods do-
ctrine.

To the Reader

meth onely of God thorow Iesus Christ

Let the
workes
of God,
which are
past, be a
warnyng
to vs.

Yf any of them that are gone of hys or
lowe estate, pretending to be maynteners
fauourers letters forth or scolers of chris
tes doctryne (hath in any condicion dys
sembled therewith fallen from god mys
behaued hym selfe in the affaires of hys
pynce mys gouerned his housholde mayne
teyned rote byre and synne or brought
the good worde of God in to any euell res
porte by hys vngodly conuersacion (as I
feare me it be to true (let vs beware by
suche mens fall. Let vs not receaue the
grace of God in vayne. For lyke as they
that harden their hertes at Gods worde
and spurne wylfully against it are sure of
their damnacion except they repent Euen
so they that dyssemble withall shall fynd
their iudgement. Wherfore let vs that
haue receaued the olde true fayth of christ
not onely be content to abyde any stoyne
or trouble for it yee to be mocked scorned
persecuted and put to death therfore yf it
so please God but also vnfaynedly euery
man to hys power in hys hert by seruent
prayr in hys mouth by good wordes and
in all hys body by vertuous conuersacion
and good Christen workes helpe and la
boure that the blessed worde of god maye
haue the due honour belongynge there
vnto: and that the same which it hath lost
thorow the vngodly behaueour of some,
maye thorow the grace and goodnesse of
God be wonne agayne in oure good ly
uynge: That God maye haue of vs better
seruauntes.

To the Reader
Seruauntes oure Wyne truer subiectes,
and our neyghbours moze vnflayned lo-
uers, then many haue bene befoze vs,
Amen.

Here endeth the Prologe,

To the Readers.
For your better instructiō (gentle Rea-
ders (ye shall vnderstonde, that where as
in thys boke there be many whole senten-
ces of the Wyble alledged and rehearsed,
All waye for the moost parte, at the begin-
nyng of every such sentēce, ye fynde
thys crosse and such a starre
at the ende therof: to the in-
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To the Reader

meth onely of God thow Jesus Christ

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nyng of euery such sentēce, ye fynde
thys croffe and such a starre
at the ende therof: to the in-
tent that the texte of,
holy Scripture in
this boke may
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noted and
knowne

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An euident

p. 1

Declaration oute of the holy
Scripture, that the Chryſten ſayth hath
endured ſens the begynnynge of the
worlde, and that thowwe it
only all wertuous men
pleaſed God, and
were ſaued,



I Suppose playnly **The chryſ-**
that many ſymple Chryſ- **ten ſayth**
ten men wyll not a lytle **is elder**
wonder at thys myne in- **then. 1500**
terpryſe, they are ſo per- **yeares**
ſuaded, and thynke, the
Chryſten ſayth dyd fyrſte
begynne vnder Tyberius the Emperour:
for ſomuche as out of the Goſpell of Luke
it is certayne, that in the fyrtyenth yeare of
Tyberius, Johan the Baptyſt beganne to
preache the goſpell, and all hystories ſaye
wyth one accorde, that in the .xviii. yeare of
Tyberius, Jeſus Chryſt dyd ſuffer,

Now it is true, that all the prophecies
were then fyrſte fulfylled, and the true ſal-
uacyon perfourmed: yee frome that tyme
forthe were all the glorioſous treasures of
Chryſt ſo rycheſely declared and poured out
amonge all people, as they neuer were a-
fore. Not wythſtandynge the ſame ſalua-
tion in Chryſte Jeſu was promyſed longe

The antiquite

afoze, and so opened to the holy olde fa-
thers, that they haue had no lesse syght of
Chryst Iesus in the sprete the we: and put
theyr truste in hym, as well as we: though
amonge vs it be cleare and open, or per-
fourmed and fulfilled, that amonge them
was some what darker, and therfoze lo-
ked for wpth hartes desyre, as a thyng for
to come. Moreouer it is not I that fyrste
brynge forth thys meanyng concernynge
the antiquite or oldnesse of oure Chrysten
fayth. For the holy byshop Eusebius Ce-
sariens, whiche lyued aboue. xi. hundreth
yeare agoe, (and lyke wyse manye other
Chrysten, doctours haue so taughte and
wrytten the same moze clearly before me.
For Eusebius in the fyrst booke de ecclesia-
stica historia, sayeth plainely: All they that
in theyr estate are noted accordyng to their
generacions, to reken backwarde from
Abraham vnto the fyrst man, though they
had not the name of Chrysten men. (For
at Antioche certayne yeares after the asce-
sion of Chryste, was that name geuen to
the faithfull. Act. xi. Yet as pertaynyng to
religion and substaunce, they were all
Chrysten.

Eusebius

Actuū. xi.

For yf thys word Chrysten be as much
to saye, as one that putteth hys truste in
Chryst and thow hys doctryne fastened
vnto fayth, vnto the grace and ryghteou-
nesse of God, doth cleaue wpth ail diligēce
to gods doctryne, and exerceyth hym selfe
in euery thyng that is vertuous. Then ve-
rely those holy men whome we speake of
fyrste

of our fayth.

3
Fyrste, were euen the same that Chyristen
men boaste them selues now to be. All thes
se are the wordes of the forsayd olde chris
ten doctours. But to the intente that no
man shall thynke, howe that we bylde v
pon men, and vpon a straunge foundacy
on. Therfore wyl we fyrste declare oure
mynde oute of the scrypture, and alledge
some what more for the better vnderstans
dyng of the matter.

Of the goodnesse of god and
wickednesse of man.

God whych hath euer bene suffyciēt
to all perfection, & nedeth nothyng
of the creatures to hys perfectnesse
onely of hys own kynde and natu
re whyche is good (that is to saye, of hys
owne grace and mercye, yee euen bycause
he woulde do good) created man for hym
selfe. But before he created hym, he prou
ided first for hym wonderfully, and forny
shed hym wyth vnoutspeakeable ryches
of hys goodnesse. For whan he deuysed the
creacyon of man, and the tyme was nowe
come, whych his godly wysdome and pro
uydence had ordeyned, he fyrste of all ap
pointed a wonderfull lodgyng for man
and garnyshe the same yet muche more
wonderfully. At the begynnyng (whan
the goodly and cleare lyghte was made)
the Lord prepared the instrumentes which
he afterwarde sundred one from another,
and ordeyned every one to some purpose.

The fyrst
creatio of
heauē and
earth.

W. II.

Qua

The goodnesse of God

Over the depe, that is / ouer the water & earth (whiche yet was in the water) made he a firmament / and spied out the heauen aboue as a pavilion. Afterward out of the water he called and brought forth the earth (almoche as serued for the habitation of men) and appoynted the water his boordes and markes / whiche it maye not ouer passe. And these thre thinges / the water / the earth and the firmamēt (that is to saye / the ayre and clearenesse aboue vs vnto the heyght of heaue) are the essentiall and substantiall parcels of the world / and serue as an house for the habitation of men: Neuertheles as yet all this was but rough and vnfinysht / and nothing garnished at all: Therfore dyd the wyse and faithfull master put forth his hand wyder / to perfourme and pleasauntly to garnyshe that wonderfull worke: yee not onely to garnyshe it / but also to make it frutefull and profitable for man / whiche was the best and in habitour for to come.

The garnysheinge of heauen and earth.

And first in almoche as man shuld inhabite the earth / he garnysht it afoze hand, and clothed it with a goodly grene garment, that is, with a substance, whiche he deckte first with floures and al maner of herbes: which not onely are pleasaunt to loke vpon, and wonderfully bewtifield of a pleasaunt tast and goodly colour, but also profitable for food and al maner of medicine. To the same also dyd he first adde sondrye trees and plantes. Then watered he the earth with fayne springes, riuers and

and wickednesse of man.

and rennyng waters. And the grounde made he not lyke on euery syde, but in many places sette it vp pleasauntly. And herof haue we the walleys, playnes, mountaynes, and hylles: whych thynges all haue theyr due operacyon, frute and pleasauntnesse.

After thys also beganne he to garnyshe the heauen and firmament, and set therein the Sonne and Moone, the planetes and Starres: whych thynges all are goodlyer and more wonderfull, then mennes tonge can expresse. As for theyr offyce, & the cause why they are set in the heauen. It is to geue vs lyght, and (wyth theyr vp and downe goynge, or moeyon) to declare the tymes, yeares, monethes, & dayes, deuydyng the dayes and nyghtes asunder.

Thyrdly, he layed hys hande lyke wyse in the water, in the whych he hath wrought no lesse wonders, then in heauen and vpon earth. For in the water (and specially in the see) do the wonderfull workes of God appeare in the fysches and meruels of the see, yf a man consider the nature and disposition of them. And in the ayre also hath he created and ordyned greate tokens of hys goodnesse, power and wysdome, euen the foules that pleasauntly (accordynge to dyuerse commodities) do synge vnto man, and refreche hym.

At the last endewed he the erth yet more ryche, and fylled it wyth all kynde of profitable and goodly beastes, and sundryd one from another pleasauntly.

B iii.

When

6.

The goodnesse of god

Whan the Lorde nowe had prepared
thys goodly and ryche pleasure, then fyrste
after all these he made man, that he myght
be Lord of all these thynges. Hym also en-
crea-
tio of mā. dowed he aboue all other creatures, and

The crea-
tio of the
woman.

created hym after hys owne ymage. He
made hym of body and soule, whych shuld
haue endured for euer, yf he had not fal-
len into synne. Nowe hath he a frayle bo-
dye, and an immortall everlastynge soule.
But the fyrst man made he altogether per-
fecte and wythout blemyshe, so that veres-
lye he was called the ymage of God not
wythoute cause. The Lorde also was not
suffysed in garnysynge the erathe golfe,
but fyrst also buyded vpon the erth, a spe-
cyall garden of pleasure, euen a paradyse:
and therin he set man hys deare beloued
creature. And for asmuche as he beyng so
litary and alone, coude not conueniently
dwell wythout a make, he appoynted him
first to plante and kepe the garde of plea-
sure, and prouyded for hym a wyfe, euen
out of the bones of hys owne bodye, that
he myght be the mans helpe. Thus wolde
the goodnesse of God synyshe and make
man perfect, to the intent that he shoulde
lacke nothyng, whyche seru'd to a ryght
whollome, and perfect lyfe.

Therefore was it equall, that man
whyche was endowed wyth reaso and hys
vnderstandynge, shulde shewe thankesful-
nesse and obedyence vnto God, for suche
hys gyftes. Yee God hym selfe (whyche is
not only good, but also ryghteous) requy-
reth

and wyckednesse of man.

7
eeth the same of hym, and that by the means of the commaundement. That he mighte eate of all the trees of the garden of pleasure: Onely he shulde eschue the frute of knowinge good and euill. And thys commaundement was not greuous nor vntreasonable, Onely it requyrez obedience and the comloue of God the maker, vnto whome onely the creature (euen man) shoulde haue respect, and loke for all good at hys hande, and not to take the fourme of good and euell oute of hym selfe, but onely to holde that for euill and forbydden, whych God inhybyteth as euell: and to compte that as good and ryghteous, whych God alloweth or forbyddeth not. For a representation, vnder sible token, and Sacrament, God shewed hym a ryghte vnder sible and frutefull tree in the garden of pleasure, and forbade hym wyth earnest thetreatynge, that in what houre so ever he dyd eate of the same tree, he shuld dye an euerlastyng death. But vntuly dealth mā wyth hys faithfull god, transgressed hys commaundemente, and gaue more credence to the perswasyon of the woman and of the serpente, then to the true worde of God: whiche was nothyng els, but euen as much as to take the fourme of good and euell out of them selues or els where rather then of God, and not to cleue and be cōdyente onely vnto hym as to suche one as wytheth good vnto euery man. For man beyng dysceayued thowhe the woman and the serpente, dyd beleue, that God was not indyfferent and that

The res-
greste of
the com-
maunde-
ment.
The vn-
thankful-
nesse and
wicked-
nesse of
man.

that

The goodnesse of God

that he had wythdrawen from hym some of hys godly wysdome. And for asmuch as the mynde nowe was departed from God thow we infydelyte, and loked not for all good at hys hande, therfore toke the hande the nopsome apple, and the mouth dyd eat the forbydden meate. And thus thoughte he to helpe hym selfe to Goddes maiestye, by another meanes, rather then by God, and so to repaie hys necessyte whiche he thought he had. And so wyth infydelyte, vnfaythfulnesse, disobeypce and vnt'hankfulnesse, he wroughte lyfe, and dyed the death: that is. he offended agaynste God, and fell in to the punishment of euerlastynge dampnacyon: Yee he made hym selfe bonde vnto the Deuyll, whome he was so diligent to beleue, to folowe, and to serue: Contrarywyle he forsoke God, and so came he vtterly in to the bondage of the Deswell and darknesse. And thus haue we now the goodnesse and faythfulnesse of God. Agayne, the wyckednesse & great vnfaythfulnesse of man.

The fyrste and ryght foundation of our holy Christen fayth.

The righte
trouesnes
and mercy
of god.

Here now had the iust god occasion and ryght to expell man, to destroy hym to dampne hym, and to leaue hym vtterly to the deuyl: And the same also dyd hys ryghteousnes & trueth require. For he had sayde: In what dawe so euer thou eatest of the fruyte, thou shalt dye

The fyrst foundation.

Dye the death. Contrary wyle, the goodnesse and mercye of God requyred, not vnto to suppress man, a poore and naked creature. In the meane reason was there founde a waye, wherby the ryghteousnesse and trueth of god shulde be satysfied, and in the whiche the mercy of god shulde specially be exercysed and declare it selfe: that is to say, **Chyiste** Iesus, whiche is geuen vs by the manifeste grace of god, was offered for our synnes, satysfied and recompenced the ryghteousnesse of God, and so deliuered vs out of the bondes of the Deuill. For he dyed for vs all, in as muche as god sayd: In what day so euer thou eatest thereof, thou shalt dye the death. Therefore dyed **Chyist** for vs all, that thow his death we myght lyue, and be taken out of the kyngdome of darknesse, and be sette in the kyngdome of the deare beloued sonne of God.

This deuyle of gods wysdome (whych no doubt was determyne from euerlasting) was also directly opened vnto **Adā** after the fall, in maner folowynge: When man had eaten of the frute of the forbidden tree, immediatlye his eyes were opened: in so much that he was ashamed, whā he sawe that he was naked. Hitherto had he lyued in innocenye, therefore beganne he now to couer hym selfe, but wth synple clotynge, whych they trusted not muche to (lyke as it is a l vnproftable, that man of hym selfe wll couer his synne wthal) sayinge that they fled from the Lord, and

The way
of satysfa-
ctiō before
God is
Chyiste.

Synne.

Of our sayth.

hys them selues from hym. But the Lord
 folowed vpon the fugytiue, put hym in
 mynde of hys decaye, mysery and the lyfe
 that he was fallen from, and sayde: Adam
 where art thou? Or knowest thou, what
 misery thou art fallen into from great fel-
 licitee? Nowe shuld man haue knowleged
 hys faute, but he shewed hym selfe styfne-
 ked. And the Lorde moueth hym styll, to se
 if he wyl knowlege hys synne, and sayd:
 Who tolde the that thou art naked? Yee
 to helpe hym in the matter and to make
 hym confesse hys synne, he sayeth moreo-
 ver. Hast thou not eaten of the tree of the
 which I forbade the? thou shuldest not
 eate? But man was lothe to knowleg his
 synne, and layed it first vpon the woman
 hys companion: and the same dyd he with
 so froward and vnadvised wordes that a
 man maye easely see, that secretly in hys
 hart he wyckedly and vnrasonably layed
 the faulte vpon God. For he sayd not one
 ly: The woman gaue me of the tre to eate
 but added proudly thereto: The woman
 whiche thou gauest me. &c. As though he
 shuld say: Thou thy selfe art in the fault:
 If thou haddest not geuen me the woman
 I had not ben disceaue. And yet the righ-
 teous God gaue not hym the woman to
 disceaue hym, but to be an helpe to hym.
 Therfore appeareth it here agayne, that
 the synne of mā was the more wylfull and
 greuous. Yet for al thys dyd the gracious
 God proceade further, and woulde proue
 whether he myght fynde anye knowledge
 of the

The frow-
 wardnes
 of man.

Why god
 gaue the
 womā vn-
 to man.

Grace.

The fyrst foundation

67

of the synne wyth the woman, the begyn-
nyng and occasyon of the synne. But no-
thyng at all coulde he fynde. The one per-
sone was as the other, and they both had
no power. Therefore lyke as Adam put all
the fault to the woman, euen so layed the
woman all the faulte vppon the serpente,
that is, vppon the deuell. Whych nature
doth yet, to this daye cleue in man. But
what man (whych hath well cōsidered this
forsayde matter by hym selfe) wolde now
saye, or durst thynke, that any parte of the
promes, of ryghteousnes and saluation of
man were to be ascribed to hys owne po-
wer and deseruyng. For asmuche as it is
so manifest, how vnable and losse man is
of hym selfe, whych doth nothyng but he
peth synne vpon synne, and dysobediēce
vpon disobediēce. Agayn, who is so blind-
de, but he seyth, that all saluacion is to be
ascribed to the onely mere grace and merc-
cy of god. For now foloweth it fyrst, how
god handled in this matter.

We all
are lothe
to knowe
lege oure
selues gyl-
tye.

Now whan all the complint was ma-
de vpon the serpent, the Lorde asketh and
examineth the Serpente nothynge at all,
for the dede was opē, nether was the ser-
pente created of God to speake, and wyth
the deuyl was there no tructh. Therefore
doth the Lorde ryghteously curse the ser-
pente the deuell. Unto the bodely serpēt al-
so (whom the deuell vled as an instrumēt)
he geueth a sore curse and sayeth. Vppon
thy bely shalt thou go, and erth shalt thou
eate all the dayes of thy lyfe. When this

**Punymē-
ment.**

was

of oure sayth.

was done, it was ordeyned now first for man, that /acordinge to the righteou-
nes and trueth of God he shulde be pun-
shed also with the curse and with eters-
nall death but for the causes exprest in
the begynnyng of this chapter, the curse
was directed vnto Christ: who also, with
cleare wordes was promised, and so was
lyfe in hym promised lyke wise.

The pro-
mes.

Gene. iii.

Therefore sayeth not the Lord now: and
cursed be thou mā, because thou hast done
agaynst my commaundement, but: And
I will put enemyte betwene the and the
woman, betwene thy seide and hir seide:
the same shall treade the on the heade, &
thou shalt treade hym on the ele.

The serpe-
ntes heade.

Which is thus moche to saye: Thou hast
bled the woman to the distruction of me
so that from hens forth they bring death,
and by kynde & nature are damned whan
they are bozne. Therefore will I also vse
the woman, but to saluatiō: for of the wo-
man shall a seide or chyld be bozne, which
shall breake thy heade, power and kyng-
dome, synne damnation and death: howe-
beit in hys manhode he shalbe troden
downe and bytten. That is: Whan with
his transgression hath deserued eternall
death, to that after the rigoure of my ius-
tice he shuld perishe and belonge to the
deuell for ever: neuertheles I will haue
mercy vpon hym, and receaue hym to gra-
ce agayne, but to the intent that my trueth
and righteousnesse maye be satisfied, I
wyl! cause my sonne to take the very na-
ture

The first foundation

13.

ture of man vpon hym. Then will I that
he take vpon hym selfe the curse and dam-
nacion/and dye /and with his innocent
death to take awaye that noysome death-
and curse/and so to set the generation of
man out of death/in to lyfe/out of the do-
minion of the deuell in to his owne kyng-
dome/out of darcknesse into light Thus
the right foundation or ground of our ho-
ly fayth continueth fast and vnmoued: in
somoche as all the generation of man is
whole and clesed from synne/and deli-
uered from the curse/from the deuell and
euerlastinge damnation / onely thow we
the mercy and mere grace of God by Je-
sus Christ

The sure
foundatio
of oure
fayth

As touching this/ Paul sayde whan he
wrote to the Romaynes in the ight chap-
ter. God seet hys sonne in the simplitu-
de of synfull fleshe /and thow we synne
(that is to saye/thow we the synne offering
and willing death of Christ/he condem-
ned synne in the fleshe * And in the fyrste
Epistle to the Corinthyans the first chap-
ter the same P. sayeth: Christ Jesus is ap-
pointed of god to be oure wisdom /and
righteousnesse/and sayntifieng & redemp-
cion: that as it wrytten/who so gloryeth &
reioyseth/let hym glory and reioyse in
the Lorde.

Ro. viii.

1 Corin. i.

But for asmoche as this is the first pro The gods
mes and the first sure Euangelion, I wil tell of Je-
now speake of euery worde in especiall. In Christ.
First, God calleth hys lone our lord Je-
sus, the sede of the womā. A sede, because
of the.

of oure faith

of the very nature of man, and because that our Lorde shulde not take vpon hym a phantasticall, but a very true bodye.

But to these wordes ther is added: Of the woman: For our Lorde was not conceaued and borne of mas sede, but of the holy goost out of the virgyn Mary. Therfore can not this sentence be vnderstonde of Eue, but of the virgyn Mary. Nowe where as she is called a woman it is done because of the kynred For euen the daughters also and maydens are rekened in the womens kynred, and yet contynue vndefyled virgins. God also hath spoken here distinctly, and sayde not: I will put enemyte betwene the and this woman. but betwene the and (hailshah) the woman vnderstand some speciall woman, no doubt euen suche one as he afterwarde set forth clearly by Elaye: sayeng Beholde, a virgyn shall conceaue and beare a sonne. &c

Elaye. vii

And this worde (sede) was alwaye afterwarde in euery renewynge of this promys concernynge Christ Iesu amonge all the patriarches and prophetes rehearsed (bled and expressed, vntyll the tyme of Dauid, Of whome the Lorde afterwarde was called a floure, the rote sprouting of blossome of Dauid. The holy apostle Paul expoundeth this worde (sede) clearly and plainly, and sayeth it is Christ Gal. iii. Moreouer it serueth to the prayse of the Lordes mother, that. God sayeth: I wyll put enemyte betwene the woman and the. For he meaneth the difference of both their natures,

A prayse
of the vir-
gin Mary

The first foundation.

Thus The deuell is proude soyle wicked
false and vntrue: but the mother of **Ch**rist
is lowlye, symple, vertuous, faythfull and
vpright, chaste and cleane. And the same
pure vyrgin and gracious mother hath
borne vnto vs hym, that trode downe the
serpentes heade. The heade of the serpent
is the power and kyngdome of the deuell
euensynne, the curse and damnation. All
thys hath that blessed sede broken for hys
faythfull. All which thynges the holy apo
stle Paul also hath taught with these wor
des. The Lorde is become partaker of **Heb. ii.**
our fleshe & bloude, that he thow death,
might take awaye the power from hym,
which had the lordshippe ouer death, that
is to save, the deuell, and to deliuer them
whiche thow fear e of death, were all
their lyfe tyme in bondage. For he toke
not vpon hym the aungels but the sede of
Abraham toke he vpon hym. &c. * And to
the same meanynge doth thys also serue
that foloweth. And thou shalt treade him
on the heele. The heele is the lowest parte **Gene. iii.**
in man, and here it signifieth the mooste **Christes**
inferiour thinge in Christ, euensynne his fleshe. **hloe.**
Thys hath the olde serpent the deuell per
secuted and troden downe by hys meynes
Cayphas, Annas, Herode, and Pontius
Pilate. For Peter sayeth, Christe hath
suffred for vs in the fleshe. The godhead **i. Pet. iiii.**
is impossible and the soule immortall.
But by this treadinge downe of the lord
hath God troden downe the kyngdome
of the deuell. That is to save, by his death
hath

of our sayth

hath he destroyed death, and brought lyfe agayne to al them that beleue. Herof cometh it that Chryſt ſayeth hym ſelfe. **Iohn. xlii.** Nowe is the iudgement of the worlde now we ſhall the prynce of thys worlde be thruſt out. And I whā I am lyfte vp (that is to ſaye crucyfied) from the earthe, wyl drawe all thynges to me.

At the laſt ſayth the Lorde, that he wyl put enemytie betwene the ſerpente and the womans ſede. Thys maye we ſe in the deuell and hys membris and ades, how they are contrary to Chryſte and hys membris and dedes. But how ſtrong ſo euer the ſerpent is, yet ſhall he be troden downe thorow Chryſt and hys ſaythfull. Herof cometh it that Paul ſpake ſo comfortable to the Romaynes. **Roma. xvi.** The God of peace ſhall ſhortly treade downe the deuell vnder youre fete. And here wythall is the dewty alſo of the ſaythfull in Chryſt ſhortly comprehended. For as touchynge them that ſaye: It is ynoughe then, and is all well, whan I knowlege that I am a Synner, and ſaued thorow the blessed ſede, one

Obiection

Answer.

Ip: To them it is here answered and clearly geue to vnderſtande, that all they whych put theyr truſt in the blessed ſede, take vpon them the kynde of the ſede, and hate the kynde of the ſerpent, that is to ſaye, Synne and blaſphemy, and fight alway moze and moze agaynſte the worlde and the Deuyl as longe as they lyue, yee and occupie them ſelues moost ſaythfully about that whych is gods myll. And here to nowe ſerueth it that

The fyrst foundation.

that foloweth after. For whan the Lorde
had taken awaye the euerlastynge death,
he layed vppon man a tempo: all punysh-
ment, correction & discipline, in the whych
he shulde be exercised as longe as he lyued
vpon earth. And vpon the womā he layed
combre sorow and payne, whan she shulde
beare and byrnge forth chyldren. Subiec-
tion also and seruyce wpyth feare & obediē-
ce, which she oweth to the mā. To man, he
enioyneth labour for the Lorde cursed the
erth, and sayde. Wpyth sorowe shalt thou
get thy spynge all the dayes of thy lyfe: **Gene. iii.**
Yee in the sweate of thy face shalt thou
eate thy breade. Moreover he layed tem-
porall death vpon them bothe and sayeth:
Earth thou arte, and to earth shalt thou **Gene. iii.**
returue. Of the fyrste doth Paull speake
also. **1. Timo. ii.** The woman shalbe saued **1. Timo. 2**
by bearynge of chyldren, yf she coneyne
in fayth and loue, and in holynesse or elens-
nesse and nurtoure. Of the seconde spea-
keth the same Paull lykewyse to the Ephe-
sians and Thessalonians. Let no man vn-
dermyne or dysceane hys brother in occu- **1. Testa. 4**
pyenge: and who so hath vsed falschod and **Ephe. iii.**
dysceate let hym do it nomore, but let hym
rather labour wpyth hys handes some hos-
nest thyng, that he maye haue to distribus-
te vnto such as haue neede. And as touchin-
ge death, Paull also sayeth to the Hebrues **Hebre. ix.**
es in the. ix. Chapter. Howe that it is op-
pynted vnto men, ones to dye, and that
euen to Chryste Iesus was offred vp and
dped ones for all,

**Of Adam
Of the fyrst faith full Christen,
Adam and Eue.**

**The sum
me of the
Christen
faith.**

Ad hytherto I trust we haue had
in the first promes of God, the fou
dacion and the whole summe of
oure holy christen faith: Namely,
that the whole generacion of mā was but
lost thorow hys owne fault and wicked
nesse, and fallen into death & damnacion,
so that there remaineth nothyng in man
but it is displeasaunt to God: Herof com
meth it that ther is nothyng to be ascry
hed vnto the power and deservyng of mā,
saue synne and malediction. But God of
hys abundant mercy had compassion on
vs, and of very grace promplyed he lyfe vnto
vs agayne in hys sonne our lord Iesu,
whome he wolde to become man, and to
suffre death in hys fleshe, that therby he
might treade downe the deuell, death syn
ne and hell. Item he wolde put enemyte
betwene the womans seide and the serper,
That is, he wolde endewe vs (which are
the seide, that is to saie, the chyldren of
Adam yf we beleue) with another hert and
power, that we mighte become enemyes
vnto the deuels workes, resiste his sugge
stion, and holde our selues fast by the bles
sed seide, labouryng and suffryng what
so ever God enioyneth vs to worke & suf
fer. Who is it now, which seyth not here
in, all that is wyttten in the hole scripture,
of beleue, of loue and innocenye: that
is to saie, of a Christen lyfe and sayth

Who

And Eue

Who so is disposed/let hym loke vpon
the thirde /fourth/and seconde chapter of
Paul to the Romaynes/the first & second
to the Ephēlians:let hym compare those
chapters towarde this summe / & he shall
fynde it none otherwyse.

For asmoche then as Adam & Eue had
fayth in God/and stode so towarde God
that they knowleged the selues to be syn-
ners/& trusted to be saued onely thoro we
the blessed sede/genyng them selues ouer
willingly in to the disciplyne & nurtoure/
trauayll & trouble of thys tyme / No man
can save contrary/ but it foloweth / that
oure first elders were Christen. Neuerthe-
les we will declare the same yet more cler-
ly/by Moyles wordes folowynge And
Adam called hys wyfe Eua/ because she
shulde be the mother of all lyuynge. For
asloone as he was now strenghted thoro
the promes of God / and beleued that he
and hys posterite/whiche els were chyldre
of wrath/ of the deucl/and of death/(shuld
lyue thoro the blessed sede, he turned his
wyses name, and called her Eua, for the
remembraunce of the matter, and practi-
syng of hys fayth:for he beleued, that she
now lyurged in the power of the blessed
sede shuld bringe forth,not onely quicke
men temporally as pertaynyng to thys
naturall lyfe:(lyke as we call other crea-
tures lyuynge)but lyuynge,that, is to save
chyldren of saluacion For Adam had losse
eternall lyfe from hym selfe, and from vs
hys posterite:but the same is genen vnto

Gene .iii.

Adams
fayth.

Of Adam

be agayn theow Jesus Christ our Lord. Adam for asmuche as he beleued, chaunged hys wyues name, lyke as we fynde that for great weyghty causes the names of certayne places, cytyes and men, were chaiged: Thus was Jacob called Israell Symon, Peter: Luthz, Betell. Eue had nowe a name of lyfe, for Haieh in Hebrue is as muche to save, as lyfe. Afore was she called Alcha, that is to save, Woman, because she was taken from out of the mā, whych in the Hebrue is called Alcha. Gen. ii. And thus is it manifest, what faith Adā had, wherby we maye well suppose, that Eue had none other saythe

Ethow
helpe & lo-
ving kind-
nes in the
myddes
of cor-
rection.

But god bled hys mercy and lounge kyndnesse yet furthermore, eue in the myddes of all correction: for whan he woulde nowe expell man oute of Paradyse in to misery, he doth vnto hym in euery condycion, euen as a faythfull father, whych for some myddede putteth hys sonne awaye from hym. Notwithstandyng leaueth hym not vtterly comfortles, but prouideth him a garment, & comforteth hym wyth frendly wordes, and then fyrste lendeth hym awaye from hym. Euen thus doth God the father of heaue also. For fyrst he clotheth Adam and Eue agaynst the frost and tempest of wether, in asmuche as (by the meanes of synne) the wether, the erth, the ayre, and all creatures, were nowe so subletie, tame and obedient vnto man, as they were afore the fall. Therefore euen now at this presente tyme what soeuer inconueni-
nience

and Eve.

niſence & harme is in the good creatures of
God, it cometh by the meanes of oure
ſynnes. Afterwarde both the Lorde com-
forte the myſerable wretched man wyth
verye louynge wordes after thys maner:
Beholde. Adam is become lyke one of vs,
oꝛ: lo, Adam ſha' be as one of vs, and it
ſhall happē vnto hym as to one of vs, and
he ſhall know good and euill. Thys doth
God ſpake, whyche is one in ſubſtance,
and thye in perſonnes: he Prophecyte
here vnto Adam, that he ſhall knowe oꝛ
haue experience of good and euill. That
is to ſay, that vpon erth he muſt fele proſ-
perite and aduerſite, miſery and trouble,
ſower and ſwete, and muſt ſuffer neceſſi-
te, payne and affliction. Yet in all thys,
muſt he be conſtant & patient, foꝛ aſmuch
as nothyng ſhall happen vnto hym, ſaue
even the ſame that ſhall happen to one of
thē. And he meaneth the ſonne our Lorde
Jeſu Chriſt the ſecond perſonne in the ho-
ly Trinite. With thys hys paſſyon & tho-
row the ſame doth he comforte Adam. As
though he wold ſaye: let the payne ſorrow
and trouble whych thou muſt ſuffer vpon
erth, not bere the, and conſidre that one of
vs alſo ſhall take vpon him the kynde and
nature of man, and that the ſerpent (as it
is ſayde afore) ſhall treade hym on the heele
that is to ſaye, he ſhall dye, he ſhalbe op-
pꝛeſſed, and haue muche affliction & trouble,
all the dayes of hys lyfe. In the ſame mea-
nyng alſo dyd the holy Apoſtle Peter ſay:
Chriſt ſuffered foꝛ our ſakes, and gaue vs

Gene. iii.

Comfort
& paciēce
in Chriſt.

L. iii.

an

1. Pet. ii.

Adams
fayth

Of Adam

an ensample, that we shulde folowe hym,
and go in hys fote-steppes

Out of all this is it easy to vnderstande, what fayth and knowlege Adam had of our lord Christ. Namely, that he knew in hym very godheade and manhede, and that he saw in fayth hys passio and crosse afarre of, Moreover, that the passion of Christ ones done for al, breaketh the kingdome of the Deuell, and byngeth lyfe agayne to suche as faythfully beleue. Secondly, that it is to our lyfynge, an ensample, at the which we ought to lerne patience in aduersite, and dayly to dye from all euyll. And here to now serue all doctrines of patience, of bearyng of the crosse, of despisyng the worlde, a mortificatione of putting of the olde Adam, which thyng is conteyned and wyth many godly wordes handled thorow out the prophetes and apostles. As for Adam, and Eue, they lacked none of these thynges, though they had not the matter in wytyng. For God spake it all to them hym selfe, and wrote it in theyr hartes. Moreover our fyrste elders had no church, rytes nor ceremonies, saue onely the bodely offeryng, a representation of the sacrificyng of Christe, and exercises or tokens of thankfulness. For how shulde Cain & Abel els haue knowne any thyng of sacrifice, yf they had not receaued the same at the custome of their father? Who wyth hys wyfe Eua the mother of vs all, was saued by none other worke or merite of mā, but onely thorow
and

The holy Patriarkes.
and in the blessed sede of oure Lorde Iesu
Christe.

That the holpe Patriarkes
also were Christen,
and saued by
Christe.

Suche faith in christ Iesu as we now
haue spoken of, dyd the holp father
Adam (no doute) teache hys chyldre:
that they also myghte plante in to
theyr chyldren the promes of god, his mer-
cy and deuyce concernynge the Messias
or Sauoure, that was for to come. And
truly Abell had suche a notable fayth in
god, that the holy Apostle Paul wrote of
hym after thys maner. **Thorowe** saythe **Hebre .xi.**
dyd Abell offre a greater sacrifice the dyd
Cain: therby opteyned he wytnesse that
he was ryghteous. For god bare recorde
to hys gyftes. In asmuche then as it can
not be denyed, but that all they whych are
iust & ryghteous, be made ryghteous tho-
row the blessed sede. And Abell was iustis-
fied. It foloweth that he was made rygh-
teous thorow fayth in Iesus Christe. In **Sacrifice**
that he dyd sacrifice, it is a token & frute **was a to-**
of a hart that was thankfull and feared **ken of**
God. It was no suche interprete, that he **thankful-**
wolde cleanse and make hym selfe accepte **neste.**
vnto God thorow that out ward sacrifice
For certayne it is, that no outward obla-
cion purifieth man wythin. But the grace
of god graunted vnto vs thorowe Iesus
Christe

The holy patriarches.

Christ/purifieth vs a right. And the out-
warde sacrifices of the olde fathers, besy-
de that they were tokens of thankfulness
praise and magnifyenge of God, as it is
sayde afore were figures of the onely per-
petuall sacrifice of our saviour Christe

And in this behalfe they were euē asmo-
che as sacramentes of thinges to come.

Thus also and in lyke vnderstandynge
haue oure first fathers done sacrifice, as
hereafter it shall folow more largely

Nowe lyke as in Abel there is set forth
vnto vs an ensample of Gods scede & of a
regenerate true faithfull Christen man,
So is Cain a scede of the serpent a chylde
of the deuell which despyed the inspiras-
cion of God and harkened to the disceat
full serpent, And in these two brethren we
maye se what God meaned, whā he sayd:

**Cain the
father of
wicked-
nesse.**

I wyll put enemyte betwene the scede of
the woman and thy scede. As though he
wolde saye: There shalbe two maner of
people the one shall cleue vnto Christ the
blessed scede, the other shall cleue vnto
the deuell. And these two generacions shall
in no wyse agree, but be at variabnce in
fayth and religion. I will endew my scede
that they shall cleue onely vnto me, feare
me honour and worshippe me seke all sal-
uacion in me thorow the blessed scede, lyue
vertuously, honestly & soberly. Then shal
the serpent tempte their scede with ppocey-
sye, not to loue me ner serue me right, not
to holde of me as they shulde, not to trust
in me, but to loue the worde & to folowe
the

were Christen.

the lastes and tentacions therof: All thys
fynde we here in these two brethren; in
whome begynneth the firste difference of
true and false beleuers. For Abel was sim-
ple, godly, and of a constant faith in God
And in asmoche as he toke God for his re-
fuge, he broughte hym giftes of hys be-
st substance, no doubt because he had first
geuen ouer hys soule and all hys power
vnto God, at whome alone he soughte all
good without any ypocrisie. He was also
innocent, vertuous and frendly, and follo-
wed not hys owne tentacions. And for
thys faithes sake dyd hys sacrifice please
God: but Caines pleased hym not for hys
hert was not right with God: he was a
dissembler, gredye & vnfaithfull personne
which set hys hert and mynde vpon erth-
ly thynges, allwape despyllinge. Gods
worde, and folowynge his owne tentacion
Whiche thyng was euident in thys, that
he haupnge no cause (onely of a wilfull
hert and thow the tentacion of the ser-
pent/murthured his own brother: Wher-
by he hath opteyned to be the archfather
of all murthurers/whiche persecute and
murthure the sepe of god (that is to saye/
the true beleuers (onely for their faithes
sake. Thus became abel the firste martyr
and instrumente of god and of Christ in Abel the
the holy church. For these two brethren ha-
ue set forth befoze vs/the wole battayl &
stryfe/whiche the worlde/the cytye of the
deuill/the chyldren & cytesyns of the cur-
sed cytye (wherin the serpent is heade and
B. b. master

The holy Patriarkes

The master and hath the dominion) shal make
 agaynst the cytie and cytesyns in whome
 Christe is the heade, vnto the ende of the
 worlde. The fre men of the cytie of God
 and of Christe, do cleue oneiy vnto God,
 serue hym with all theyr hart, buyde only
 vpon Christe. The cytesyns of the serpent
 despyse god, & yet make theyr boaste
 of God, to whome also they offer and do
 seruice, but not as they ought to do. Now
 whā they perceyue that theyr sayth is not
 ryghte, and that theyr ypocrysie is spied
 and myshyked, then fall they to murther-
 ynge: to the whych god is an enemy, and
 forbyddeth it wyth hys worde. For Cain
 also exhorted he from hys purpose & sayd
 Thou nedeste not to arme the because of
 thy brother, for thou haste none occasyon
 to be angry wyth hym. For yf thou doeste
 ryght, thou shalt fynde it, and haue ioye
 therof, but yf thou doest not ryght, then is
 thy mysfortune, synne and trespase opon
 and thou shalt shame & destroye thy selfe.
 Thy brother goeth on wythout faulte, he
 shall do the no hurt nor harme: he shall al-
 so not be lorde ouer the, nor mynysh the
 ryght. Yea he shall haue respecte vnto the,
 and thou shalt haue dominion ouer hym,
 and so kepe thy byrth right, & styll remain
 the fyrste borne, although hys sacrifice be
 acceptable vnto me, and not thynne. Leasse
 therfore from thy wicked purpose and vs-
 sende not agaynst thy brother.

But Cain dyd as al vngodly do. For he
 went forth, and slue hys innocent brother
 And

were Chyssen.

And afterwarde whan the Lord wolde haue brought hym in to the knowlege of hys great synne, and pardon hym, he despised the voyce of the Lord with crakyng and farynge. For the which cause the lord was wrothe with hym, and curied hym.

Then dyspayred he first, and went forth & The first decayt of the faith. became yet more wickcd, dealt altogether vngodly, set first his mynde vpon earthly thynges, thought to exalte hys name vpon erth and buylded the fyrst ctyte, whiche he called Hanoeh: he begat sonnes & daughters, but litle feare of God was before their eyes, in so moche that the scripture sayeth: Adam laye with his wyfe agayne and they bare a sonne, whome they called Seth. For God (sayde they) hath geuen me another sede for Abel, whome Cain slew, Seth also had a sonne, and he called hym Enos. And than beganne men to call vpon the name of the Lord. Out of the whiche wordes it is easie to vnderstonde, that as touchynge holy, Adam, he helde no more of Cain, then as though he neuer hadde chylde. For Adam feared God: Cain with hys progenye despyled God, and became the serpentys generacion. Wherefore whan Adam had gotten another sonne, he was of a good hope, that in Abels steade God had geuen hym another sonne, whiche shulde do right, and of whome the rote of the blessed sede shulde sprede oute afterwarde. For the which cause also he called hym Seth, which by vs is called a plant, meanyng, that God had set hym & plantyd hym

The holy Patriarkes

hym as a braunche, out of the which A-
 das shulde be bozne. For as for Cain, he
 douted of hym. And from the same Seth,
 proccaderh the generation of the ryghte-
 ous vntyll Noe, and from hym to Abrahā
 and so vnto Dauid, and from thence forth
 vnto Christ. This Seth repayred our ho-
 ly fayth. which receyued great hurt at the
 death of Abell. Thys dyd Seth (I say) for
 asmuche as he beyng taught inwardlye
 of god & by mouth of outwardly of Adam
 lerned hys chyldren and theyr scede, to put
 theyr truste in God, and comforte them
 selues in the blessed scede, and to cleane vn-
 to the same. For it is wyten manifestly:
 And than beganne men to call vppon the
 name of the Lorde. Tyll thys tyme was
 Adam wyth Heue hys wyfe onely a true
 frende and seruer to god. The generation
 of Cain was now well spred abroad, and
 come to two hundreth and fyfthe yeares &
 aboue, but the moze parte lyued wythoute
 the feare of God, vnrepentaunt and vn-
 godly. Wherfore in asmuche as the gene-
 ration of Seth now increased, & the feare
 of God and right beleue was among the,
 the scripture sayeth well: And than began-
 ne men to call vpon the name of the lorde
 And by thys callinge vppon, dothe the
 scripture meane the true ryghte beleue
 and Gods seruice, that he mooste aloweth
 Of the progenie therfore of ryghteous
 Seth sprange the seruauntes of god, and
 presidentes of our Christen fayth. As for
 the cursed generation of Cain and of the
 vngodly

The repa-
 ration of
 our fayth

Gene. iii

Inuoca-
 ee nomen
 Domini
 quid sit.

were Christen.

ungodly, it was destroyed and drowned
wyth the floude.

To the holy genealogie of the true be-
leuers, pertayneth the Patriarke Enoch **The faith
of Enoch**
of whome it is wyrtten, that he walked
before god, that is, he ordred hys lyfe and
conuerfation altogither after the wyll of
God, beyng constante and vpryghte (no
doute) in all that, whych God hadde spo-
ken vnto Adam. Therfore became he also
an ensample of the immortallite of the sou-
le and resurrection of the bodye, and that
all goddes seruauntes shalbe saued after
thys lyfe. For thus sayeth the scripture.
And in as muche as he aplied hym selfe to **Genesi. v.**
walke after god, god toke hym away and
he was nomore sene. The holpe Apostle
Paule also in the xi. chapter to the Hebre-
es speaketh very excellently of Enochs
fayth, so that no man may doute, but that
he had respecte to the blessed scde, & plea-
sed god thowow Christ.

Moreouer, the enemyte betwene the chil-
dren of god and of man (that is the yssue
of the serpent) grew euer more and more:
so that on the one syde the multitude of
god increased, & on the other syde the mul-
titude of the deuyll. Yet at the last, the mul-
titude of the wycked was greatest.

For whan the chyldren of god wyth helde
not them selues from the chyldren of the
woylde, but toke wyues and husbandes
amonge them, they begat roughe people,
whych had no fayth at all, and lyued only
after theyr owne luste and tentatiō, forgat
god

The holy Patriarkes

th: wrath
of God
vpon the
wycked.

God vtterly, and regarded not the hyns
deth: & twentye yeares which God gaue
them to amende. Therfore was God con-
strayned, so to punishe the vnfaithfull
worlde ones, that all posterities vnto the
ende of the worlde myght haue a terrible
ensaple of the iust wrath of God: wheres
by they myght lerne, how vngodlynesse &
vnrightheousnesse displeaseth God. Thus
the Lorde brought the floude vpon all the
erth, ouerthrew all that stode vp, and des-
troyed every thyng that had lyfe, whan
the worlde had stonde now a thousande,
sixe hundred and sixe and fyfye yeaere,
for so many yeaeres fynde we in the fi:th
and seuenth of Genesis, where it is writ-
ten, that Noe was 600. yeaere olde, whan
the floude came vpon erth. Now yf we re-
ken the yeaeres of the olde fathers in the
fifth chapter vntyll Adam, we shal fynde
the forsayde summe. And thus the yllne of
the Serpent had an ende, and all vngodly
and vnrightheous lyuynge was myghtely
supprest and destroyed of God,

And in this horrible destruction of
the vngodly, was faithfull Noe saued
(he beinge the eight) (and preserued in the
Arke thow the grace and mercy of God
Here oure holy true Christe faith had the
victory and triumphed. For Noe was of
oure fayth, euen of the fede of God, & put
his trust in the blessed fede oure Lorde Je-
sus. Yee the Arke or myppe of Noe was
a figure of Christ, as we maye easely vnder-
stande by the wordes of saynt Peter.
1, Petri, iii.

Were Christen.

1. Petri. iii. Seynge then that Noe was
preserued thowhe the Arke, it foloweth
that he was saued by Iesus Christe, ther-
fore is it manifeste, that he first beleued
in Christ. Noe also was he, with whome
God first renewed the couenaunt made with
Adam. For it is but one couenaunt onely
euen the foresayde promise & ende made
by God vnto Adam. Howebeit the same
couenaunte was afterwarde at certayne
tymes renewed by reason of certayne oc-
casions. Here myght Noe haue thoughte
that all the worlde and all men shuld be-
terley haue bene vndone, for as moche as
the Lorde sayde: I am determyned to des-
troye all flesh. Therfore immediatly he
addeth moreouer and sayeth: But with
the will I set vp my couenaunt, that is
to saye, what soeuer pertayneth to my co-
uenaunt, and what I haue promysed
already, the same will I surely and cons-
tantly make good: and though he I nowe
destroie the worlde, yet will I perfourme
my trueth thowhe. For I will preserue
the alpyne, that the blessed seide promysed
afore, maye here after be borne of the
hys generation. To thys dyd Noe trust, &
was preserued of God thowhe Christ. Noe
reouer whan he was come out of the Ar-
ke, he dyd sacryfice, and thereby declared
the thankfulnessse of hys hert and beleue,
how that he knew that he had all good of
god, which shuld also geue him a seide, that
with sacrificinge of him self shuld receyue
pacifie god. For thus saith the scripture
Noe

The rene-
wyng of
the pro-
mes con-
cernynge
Christ

The sacri-
fice of
Noe.

The holy Patriarkes

Gen. viii Noe buylded an altare vnto the Lorde, and toke of all maner of cleane beastes & foules, and offred brent sacrifice vnto the Lorde: and the Lorde smelled the swete sauour, and sayde in hys herte: I wpll no more curse the erth for mans sake. &c. So sayeth Paul in the fifth to the Ephesians

Ephesi. v Walke ye in loue, lyke as Christe hath loued vs, and gaue hym selfe for vs an of frynge and sacrifice of a swete sauour vnto God. Wherby euey man maye lerne and se, that the swete smel of the outward sacrifice of Noe, dyd not chesely pacifye God, and was pleasaunt: but rather that thozow the bodely sacrifice, was figured the sacrifice of Christ, and for hys sake was he mercifull vnto the worlde. For ouer Christ he sayd at Jordan whā Christ was baptyfed: This is my deare beloved sonne, in whome I am pacified or reconcyled.

Math. lli.

**The com-
maunde-
mētes ge-
uen vnto
Noe.**

Besydēs thys, the Lord gaue vnto Noe certayne lawes, but none other then euen soche as he had geuen to hys fore fathers and written in their hertes. The first pertaineth to mariage and bringynge vp of chyldren, in the whiche is comprehended all, that is written concernyng nurtour, clenynesse and temperaunce, of care and bringynge vp of chyldren in the feare of God, vertue, obedience and lerninge. The seconde forbyddeth violence and disceate, namely, that no man shall eat bloude.

For it is a figuratyue precepte, commaundyng, that no man get hys lyuynge by murthure

were Christen

murthur, by oppressing the poore, by blasphemy, by extortion, by falshode and disceate. Whoeuer all thynges lyuynge were subdued vnto hym, and all meates were permitted hym. In conclusion, what soeuer concerned to loue God and their neyghboure, the same is here renewed vnto Noe and his chyl'dren, and requyred of them.

Of Noe came afterwarde all people, yea amonge hys thre sonnes Japhet Sem Choroze and Cham he had both the seide of God & Noe was of the froward serpent, that is, soche as the world had respecte vnto God, and them also that replenished regarded the deuell. Of Cham came the Egyptians, Assyrians, Babylonians, by and frome whome sprange ydolatrie, offering to ymages, and frome whome false religion came by first, and was brought in amonge other nations by the helpe of the olde serpent, as amonge the Grekes, Romaynes, and other people.

By this is it good to vnderstande, that our holy Christen faith is elder then anye other. For here maye we se clearly, that after a thousand and certayne hundred yeres (almost in the etght hundred or nyne hundred yere) came by the first begynninge of the heithens beleue & offeringe the is, yea to ymages, and yet came it of wicked cur latrie and sed men. For cursed Cham was the begynninge of the Egyptians, and Almost the pyng of vngodly extortioner and tyrante was the ymages first founder of the kingdome of Babilon, Gene. x. which kyngdome with the buyldinge of a mightie tower, set forth his pryde. Neuer

The holy Patriarkes

thelesse the hande of God declared it selfe immediatly, as it is red in the eleuenthe chapter of Genesis. Summa, in the generation of Cham had the serpent great power: howbeit in the posterite of Japhet also (of whome the Almaynes come) and in the posterite of Sem, he had hys p[er]u[er]se lykewysle.

Of the progenie of Sem were bozne Abrahā, Isaac, and Jacob. Gene. xi. And as it is sayd afoze, the synccere fayth was somewhat darkyned in Caldea: therfore dyd God call Abraham out from the ydolatrie, and renewed wpth hym the old true Christen fayth begonne wpth Adam, and
 Gene .xii. sayde. Genesis. xii. Get the out of thy countre and from thy kynred, in to a lāde that I wyll shewe the, and I wyll blesse the, and make a greate nacyon of the. And in the shall all the nacion of the earth be blessed. Item in the. xiii Chapter speakethe God yet moze clearly and sayeth: In thy sede shall all the nacrons of the earthe be blessed. Thys dothe Paul declare in the iii. to the Galathians, and sayeth. In thy sede whych is Christe. Therfore was the same now an other renewyng of the promesse of Christe the blessed sede. For fyrst whā he promised vnto Adam, afterwarde was the promes renewed wpth Noe, and now wpth Abraham. And al thys now is but one promes, one sauoure, and one
 Abrahā's fayth. Abrahā also beleued in Iesus christ and was saued by fayth. For Iesus christ sayeth hym selfe in the eyght Charter of Johan

were Christen.

Johan. Abraham sawe my dape, and res-
topled. What is now the dape of Christe
but the clearnesse of þe holy gospell? This
lyght had he not bodely, but sawe it wyth
the eyes of fayth, and the same made hym
topfull and saued hym. For Christe is the
true ioye of troubled consciences. Thus
became Abraham the father of all fayth-
full beleuers. Roma. iiii. And yf we beleue
and do as Abraham dyd, then are we Abra-
hams chydren, and shall rest wyth him in
hys bosome, euē in the kyngdome of God
Luke. xiii. xvi. xix. Mat. viii. Pau'l also to
the Galathians in the. iii. chapter sayeth:
Yf ye be Christes, then are ye Abrahams
sede, and heyes accordynge to the promes
Out of thys fayth in Christ, dyd Abraham
Christe workes, for with a good wyl left Abraham
he hys own natyue countre, all ydols and Christen
all ymages: all mysfortune hunger & mise- workes.
rye toke he patiently: he was not harde
agagynst Lorth hys neuwe, but toparde his
body and lyfe for the oppressed: he was
liberall, mercyfull, & harberous: he prayed
feruently vnto God for the poore synners:
he suffred oppression, violence & wronge,
and for Gods sake also he thought to sa-
crifice and offre by hys own moost dears-
ly beloued sonne Isaac. Summa, there is
no reasonable good Christen worke, but
thou seyst it in þe lyfe of Abraham. Therefore
to vs also for an ensample of oure fayth
and conuersacion, he is set forth of the
Lorde hym selfe and hys apostles thow
out the new Testament.

The holy Patriarkes

The faith Here also is it manifest, that our holy
of the Je- faith is elder then the Jewish faith. For
wes.

the Jewes do boaste them selues of the Circumcision, and because they are called Jewes and Israel, and that the lawe the presthode and the gods scrupce wes geuen vnto them And yet Gene. xv. and. xvii. and Roma. iiii. is it euident, that Abrahā was gods frende and iustified or made righteous, or euer he was circuncypled. For whan he was circuncypled, he was. 99. yeare old Gene. xvi. Howe was the promes made vnto hym many peares afoze. The scripture also sayeth planely: Abraham beleued God, & the same was couēted vnto him for righteounesse. Gen. li. xv. So was it many peares after, or euer Israel & Juda was bozne, of whome they haue taken their name. The lawe also was geuen. 430. peares after the promes, as Paull made the rekenynge. Gala. iii. It foloweth therfore that oure christen faith is. 2048. peares elder then the Circumcision, and. 2449. yeare elder then the lawe, the presthode & ceremonies of the Jewes. For from Adam vnto the flood, were. 1656. peares. And from the floude vntill the departynge of Abraham out of Caldea. 363. peares. From that tyme are rekened. 430. peares vntyll the departynge of Israel out of Egipte. And on the. 50. daye after the departinge, was the lawe geuen vnto Israel vpon mounte Sina, Exo. 19. 20. And after certayn dayes was the presthode & ceremonies appoynted them, Where as God then made a cōuenant

How olde
the Christ
ten faith
is.

were Christen

menaunt with Abrahā, whan he ordeyned the circuncision, It serueth moze to the confirmation of oure holy christen faith, then to the mayntenaunce of the Jewish ceremonies.

Isaac and Jacob were Abraham chyl- The faith of Isaac & Jacob.
 dren, not onely after the flesh, but also after the sprete. For they had the fayth of their father and graundfather Abraham, put their trust onely in god thoww Iesus Christ, and lyued a sober & vertuous lyfe. Of thys doth the scripture beare them recorde thoww out: Yea Jacob, whome the Lorde also called otherwyle Israell (of whome afterward all the people of God receaued the name Israel) had many visions of the Lorde Christ. as with the ladder that stode vpon the erth, the toppe reachinge to heauē, on the which the angels of god wente vp and downe. For here: Ge. xxviii
 with was represented vnto hym the Lord we, that
 Iesus, whiche is the waye vnto heauē, the christ one
 trueth and lyfe, without whome no man ly is the
 cometh vnto the father. Upon the vision of Jacob sayeth he also hym selfe. Joh. i. waye to
 Verel y I saye vnto you: hee forth shall ye heauen.
 se the heauen open, and the aungels of god goynge vp and downe vpon the sonne of man. And so constant was Jacob in remembryng the same, that afterward at the commaundment of the Lorde, he set vp in the same place an altare, no dout (as it is sayde afore) for a figure of the crosse and sacrifice of Christ. and there honoured he and worshipped the Lorde, he
D.iii. commauns

The holy Patriarkes
 commaunded all hys people also, that they
 shulde forsake straunge goddes, and geue
 hym the ydols that they had brought with
 them out of Mesopotamia, & he buryed
 them vnder an Oke that stode belyde Sice-
 chem, Gene. xxxv. And whan he wolde now
 dye, he prophesied very clearly of the lord
 Christe, how he shulde be bozne out of the
 kynred of Juda, and that he shuld be born
 the same tyme that the kyngdome shulde
 be taken from Juda. Whiche thyng also
 came to pas in Herodes tyme. For in the
 xxxii. yere of the raygne of Herode, was
 Christe bozne at Bethleē in Jewry. Wher
 of the wordes of Jacob are these: **The**
sceptre shall not be taken awaye from Ju-
da, ner a ruler from hys fete, tyll Schilo
come (that is to saye, the sauoure, and he
in whome all nations shalbe blessed) and
the people shall fall vnto hym. This sted
fast sayth of Jacob dyd Joseph folow also
 which mortified hys owne flesch, declared
 paciēce in aduersite & prison, and exercys-
 sed great iustice and equitye in hys gouer-
 nauce. He was a figure of oure Lord Je-
 sus Christe, who also beyng folde of hys
 owne vnto the heythen, preserued hys bres-
 thren aloue. So that from the begynnyng
 of the worlde vntyll the death of Joseph,
 the righte Christen sayth endured. 2200. yea-
 res. And thus all holy patriarkes befoze
 the lawe, were saued, not thozowe the la-
 we, ner by their owne strength and deser-
 uynge, but, thozowe the blessed seide oure
 Lord Jesus Christ,

The faith,
of Joseph

The

The lawe of Moles.

The lawe of God geuen by Moles,
leadeth vnto Christ, and maketh
mention of all hys doynges.

The Israelites after the death of Joseph vntyll their departing & dely-
uerance out of Egypte, were in the
lande. c. xi. yeares. And lyke as afore
in the tyme of Noe the dwellynge among
the wicked became occasion of fallynge vn-
to the righteous, Euen so now dyd the Is-
raelites lerne ydellarye and all unhappi-
nesse of the Egyptians. For the whiche cau-
se also they were sore oppressed a longe sea-
son, howbeit there remayned yet many ex-
cellent men, whiche kepte styll the olde faith
and hated the abominations of the Egyp-
tians. For of Moles (which was born. c.
vi. yeare after the death of Joseph) sayeth
Paul: Moles thow w faith whan he grew
vp and was great, refused to be called the
sonne of Pharaos daughter: and chose ra-
ther to suffre aduersite with the people of
God, then to enioye the pleasures of synne
for a season, and esteemed the rebuke of Cri-
ste greater ryches, then the treasures of E-
gypte, for he had respecte to the rewarde,
Hebre. xi. Now can no man despye to suf-
fre with Christe, except he haue know lege
of Christes sufferynge. Therfore Moles
in the myddes of all persecution had know
lege of Christe, & the fayth in Christe. So
is there no doute, but mco vertuous peo-
ple had thys true fayth, whiche were all
oppressed and vexed in Egypte, lyke as

The faith
of Moles

The lawe of Moles.

afterwarde the right faithfull beleuers were somewhat moze persecuted: as amōg the Hethen in the tyme of the Judges and kynges of Iuda and Israel: vnder kyng Antiochus: vnder the Emperours. Nero: Traianus / Domitianus / Maximian⁹ / Iulianus and other. As for the vnbeleuers / they in suche myserable tymes receaued the reward of theyr vnthankfulnesse, disobedience, ydolatrie, and blasphemye.

But whan the appoynted tyme came whych god had forlenc and opened vnto Abraham. Gene.xv. he brought the people of Israel by Moles out of Egypt, wpth and thowwe great wonders and tokens. By the whych he fyrst declared hys power then hys louyng kyndnesse and mercy towardes hys owne, and hys terrible iustice and vengeance agaynst hys enemyes: Wherby all the worlde myghte knowe, that there was none other iust & true god saue the God of Israel, in whose hande onely consisteth all thynges, whych also of hys mere mercy preserveth hys owne, and wpth ryght indgement rewardeth hys enemyes. Specially thys is mooste wonderfull, that in thys great busynesse & worke he hath so myghtely set forth the redemption perfourmed by oure Lorde Iesus Chyrste, yea and expressed it to be a very myghty redemption. For the same nyght (whan they shulde departe awaye and be dyspatched in the mornynge) the Lord commaunded them to kyll a lambe, and wpth the bloud therof to sprynkle the doores and postes

The Easter lambe

leadeth vnto **Christ**.
 postes of the house. So whan the angell
 that in the same night clew the fyrst boyme
 of the Egyptians, sawe the bloude, he
 shuld do no harme, and slep no man ther-
 in. **Exo. xii.** Now te stifyeth **Paul. i. Cor. v**
 that **Christ** **Iesus** is our Ester lambe and
 passeouer. So sayeth **S. Iohā.** Beholde,
 the lambe of God, whyche taketh awaye
 the synne of the worlde. Therefore were
 not the Israelytes spared because of the
 blood of beastes, but for the bloudes sake
 of the blessed sede that was promysed for
 to come. And thus the whole deliuerance
 out of Egypt was a figure of the true res-
 demption, by the whych we are deliuered
 from the power of the deuell & from euer-
 lastyng death thow **Iesus Christe**, and
 brought into the lande of promes, euen to
 eternall ioye and saluation, whyche God
 promysed vnto our fathers **Adā, Noe, A-**
braham, Isaac, and Jacob.

Now whan the **Lorde** had caried hys
 people out of Egypt, and brought the thow
 row the reed see drye Mode, and had drow-
 ned **Pharao** wyth all hys people, he com-
 maunded hys folke to prepare and clense
 the selues at mount **Sina.** For he wold bin-
 de hym selfe vnto them, receaue them as
 hys owne people, and gaue them hys law
 and ordynance. Which thing he also dyd **The ges-**
 and appoynted hys law him selfe, spake it nyng of
 wyth hys owne mouth, and wrote it with the lawe.
 hys owne fyngers in two tables of stone.
 In the one & fyrst table he ordeyned foure
 commaundementes, concernyng the wor-
 D. v. Mypp e

The lawe of Moles

**The fyrst
table,**

shippe and loue of God: Namely, that we shulde take hym onely for the true & right God, and none els besyde or excepte hym: That we shuld worship and honoure hym onely, and in no wyse to haue anye other God, cōforte nor hope. Item that we shuld in no wyse make any ymage or picture of any thinges, and nether to worshippinge them nor serue them. Moreover, that we shulde not take the name of god in vayne, or lightly. And that we shuld halow the Sabbath daye. In the other table ordeyned he sixe commaundementes concerninge man. And lyke as the foure first are comprehended in these wordes: Thou shalt loue the Lord thy God with all thy heart. &c. Euen so are the sixe conteyned in these wordes folowynge: Thou shalt loue thy neyghboure as thy selfe. The commaundementes are these: Thou shalt honoure father & mother Thou shalt not kylle. Thou shalt not breawedloke. Thou shalt not steale. Thou shalt beare no false witness. Thou shalt not lust In all these commaundementes is comprehended all that serueth for a godly lyfe, and that any where is wytten of God of true serupnge of God, and of right vertue towarde thys worlde.

Mat. xii.

**The secōd
table,**

**The lawe
wytten in
stone is
no newe
thyng.**

Who so now doth well pōdye these ten chapters or commaundementes, & compareth them to the doynges and workes of the holy Patriarkes and olde fathers whiche had no lawe in wyttynge, he shall fynde, that the Lorde now with thys his wytten lawe beganne no new thing, nether ought

leadeth vnto Christ.

oughte that was not afore in the worlde,
but rather renewed the olde: and the lawe
that he hytherto had wyttē in the hartes
of holy men, now whā the people had got
ten them stony hartes, he wrote the same
in tables of stone. For that we oughte to
worshyppe and serue God onely, and has
ue none other goddes, the same dyd the ho
ly fathers so beleue & kepe, that all theyr
cōuersacion & doyng beareth recozde ther
of. Cōcernyng ymages or ydols, it is eu
dēt, that Jacob buryed the ydols of Mes
opotamia vnder an Oke belyte Sichem
Genesis. xxxv. We may perceyue also by
the dothes of Abraham, Isaac and Jacob,
how the name of god was had in reuerens
ce among thē of olde, & not takē in vayne.
The Abboth dyd not the Lorde ordeyne
here first, but on the seuēth day of the cre
atiō. Gen. i. The same dyd the fathers ke
pe a ryght no doute. Iohn. vii. Where as
Lham had not hys father Noe in reuerē
ce he was cursed for it. Gene. ix. Adououry
dyd the Herythē rulers forbyd vnder paine
of death, as we may se. Gen. xvi. Wher
by it is easpe to vnderstande, how the bles
sed frendes of God kepte holy wedlock.
Howe contrary the holy men were vnto
theft and dysceate, it appeareth in the par
ting of Abraham and Loth, Gen. xiii. And
in Jacobs faithfulnessse & handlyng wth
Laban hys father in law. Gene. xxx. xxxi.
Lpēge & false dealynge was so farre
from the holy Fathers, that for keepynge
theyr credence and trueth, they opteyned
very

The lawe of Moyses

very great commendacion. Notwithstandinge they were tempted with euell as all men be, but they resisted the wicked lustes. For manifest is the chaste acte of Joseph, which wolde not touch hys maisters wyfe, nor desyre her. Wherfore in these stone was commaundementes is nothyng written fylled as of requyred, that was not also requyred of the fathers afore the lawe, & perfourmed thow true fayth in Christe. The Lorde therfore beganne no new thyng with his people, whan he deliuered them the tables of the law: Onely he wolde bypunge in to a shorte summe and set in wytyng, all the lawe that the feathers had (but not together ner comprehended in a summe) to the intent that they shuld the lesse be forgotten of the people, which thow these dwellynge in Egypte amonge ydolaters & false beleuers, were brought in to sore offence and claunder. Thys must now be rectified agayne after thys maner. As for all the lawes and ordynances, whiche afterward were added vnto these two tables, they were not ioyned ther vnto as principall lawes, but as by lawes, for the declaracion and better vnderstandynge of the ten chapters or commaundementes. For the perfecte summe of all lawes, the very righte rule of godlynesse, of god scripture, of righteousnesse, of good and euell conuersacion, is comprehended already in the two tables.

Obiectio. But here might some men make objection and saye: Yf all truely be conteyned in these

leadeth vnto Christ.

In these ten commaundementes, how hap-
peneth it that by no token there is mentio
made of the blessed seide promised vnto the
fathers? Hitherto is it declared and pro-
mised vnto the holy fathers, that they shal
be saued thow the blessed seide out of the
very grace of God, and for none of their
owne desertinges: but now are written
lawes which commaunde and forbyd vs,
as though we thow oure owne workes
and desertinge (as namely yf we kepe the-
se commaundementes) shulde be saued and
accepte vnto God. Where is nowe Christ
Where is the faith of the Patriarkes? He-
re is nothinge heard of faith, but moche,
yee onely of workes.

Answer. This obiection hath discea-
ued many, that they haue had no right opi-
nion and faith of the grace of God & oure
righteous making. Therfore wyl we now
geue no answer out of our selues, but let
forth holy Paul, & let hym answer, that
the answer maye be the more sure, & the
better esteemed. Paul in the.iii. chapter to
the Galathians wyrteth after this maner
Deare brethren, I will speake after the ma-
ner of men, whan a mans testament is con-
firmed, no man doth lightly regarde or
despyse it, ner addeth oughte therto. Now
were the promises made vnto Abraham
and to hys seide, He sayeth not: In the se-
des, as in many, but as in one: - And in
thy seide, which is Christ. All these are
Pauls wordes, and the meanynge of them
is: for asmoche as the testamentes or wor-
kes of

The law of Moles

Gods Te
stament:

kes of men, are of suche reputacion in the
worlde. that whan they are made, ordey-
ned and confyrmed, no man darre adde
oughte to them, or mynythe any thyng fro
them, but every man muste let them be as
they are of them selues: It is muche more
reason that gods Testamēt or bequest res-
mayne styll, and that nothyng be added to
it, or taken from it. Now dyd God make
a testament or bequest wyth Abrahā and
promised hym therein, that he woulde geue
hym a sede, in whom he & hys chyldre shuld
be saued. And the same saluatiō dyd he ex-
presly appoynte in one, and not in many.
Wherefore we must adde nothyng vnto
gods bequest, seyng he hath promysed vs
saluation in Christ only, and not in many
(that is to saye, in no creature, not in our
owne power and workes of the law) nes-
ther must we thinke, that the law was af-
terwarde added to the intent as though
Christe were not able to saue vs, or as
though we myghte opteyne saluation by
oure owne workes oute of the lawe. For
thus foloweth it in Pauli word to word:
Thys testamēt, I saye) whych afore was
confyrmed to Christward, is not dysanul-
led or made of nene effecte by the Lawe
(whych was geuen beyonde foure hun-
drieth yeaeres ther after). For yf the inheri-
taunce be gotten by the Lawe, then is it
not geuen by the promes. But God gaue
it frely vnto Abraham by promes. These
are Paulis wordes, out of the which every
man maye vnderstande, that to the genes-
ration

leadeth vnto Christ.

racion of man, saluacion is geuen onely **Saluatio**
of the grace of God thowoe the promes,
and thowoe no deseruyng at all. And that
the law of the promes (that is to saye, the
bequest and Testamēt of god) is nothing
mynished, but that the summe remaineth
wythout blemishe, namely, that saluacion
is geuen vs frely.

But here myght one aske: Seyng that **Obiectio**
the saluacion is clearly ynough expessed
afoze the law, and is ascribed onely vnto
the grace of God, why woulde God then
adde the lawe? why was he not contente
wyth the Testament alone? Therfore fo- **Answer,**
loweth it now in Paull. Why then ser-
ueth the lawe? It was added bycause of
transgression, tyll the seede came that was
promised. These are Pauls wordes why-
che are thus to be vnderstande. The lawe
was not geuen because of the promes to
make it of none effecte, and to teache that
men are saved by workes, and not tho-
roze the grace and free lyberalite of God:
but it was geuen because of transgression
that is to saye, because that the people
of God in Egypte hadde transgressed the
waye and trueth of theyr Fathers, and
knewe nomoze what was synne, ryghte
or vnyghte, wherein stode saluacion or
dampnation: for they were corrupte tho-
roze the longe dwellynge amonge the
Ydolaters of Egypte. Therfore byd God
ordeyne them the Lawe, oute of the why-
che they myghte lerne the wyll of God,
what Synne, ryghte or vnyghte is,
and

why the
lawe was
geuen.

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and to know them selues, to go in to them selues, and to conspyre, how that the holy woꝝkes wyche God requyꝛeth, are not in theyꝝ owne power, foꝛ the whych cause all the woꝛlde haue greate nede of a mediatoure. And thus the lawe was geuen to furthur the pꝛomes, namely that we thowwe the lawe myghte be led onely vnto Chꝛyste. Foꝛ thus folowethe it in Pauls woꝛdes. And it was geuen of Aungels by the hande of the mediatoure. A mediatoure is not a Mediatour of one onely, but god is one. Is the lawe then agaynste the pꝛomys of God? God foꝛbyd. Howbeit yf there had bene geuen a law whych coulde haue geuen lyfe, then no doute ryghteousnes shulde come of the law. But the scripture hath shutte vp all vnder synne, that the pꝛomise shoulde come by the faythe on Iesus Chꝛyste, geuen vnto them that beleeue. Before fayth came (that is to say, Iesus Chꝛist in whome we beloue) we were kepte and shutte vp vnder the lawe, vnto the fayth whyche shulde afterwarde be declared. Thus was the lawe oure scolemasster vnto Chꝛist. that we myght be made ryghteous by fayth. &c. By these woꝛdes of Paul may euery man vnderstande now foꝛ what cause the lawe was geuen, and howe it is not contrary to the pꝛomes of the foꝛesayd sede, but rather bryngeth vs from oure selues and from all creatures only vnto Iesus Chꝛist. The law therfoꝛe confyrmeth the fyrste pꝛomes concernyng, the blessed sede, & teacheth that we opteyne
all

leadeth vnto Christ.

all saluacion in hym onely. Howbeit it is The lawe also a rule of oure lyfe; enfourmyng vs is the rule what we ought to do, and what we ought to lyue by to leaue vndone. Yet on oure syde is all vnfruteful, where faith is not. But where faith is, it ceaseth not thow we loue to woꝝke good accordyng to the law: all honoure, and prayse beyng referred vnto God, to men nothyng but vnperfectnesse.

God also amonge hys people wrought many thynges, wherby he set the cause of Iesus Christe clearly afoꝝe the eyes of the people, as it is expꝛessed afoꝝe by the lande of the Pasceouer. Lykewys is it where as Moyses hanged by a serpent in the wilderness, that al they whiche were stonge and poysoned of serpentes, Mould beholde the brassen serpent hangyng, & not dye, but be saued alpyue. Where as doubtlesse the outward beholdyng of the brassen serpent, saued not them that were poysoned: but it was God, whiche wolde so declare, that hys sonne shulde be hanged vpon a crosse, to the intent that euery one whiche were poysoned and defyled by the olde serpent and synne, shulde beleue in the sonne of god, and lyue in hym. For so is it wrytten, Sapten.xvi. They had a token of health The brasse accordyng to the commaundemente. For sen serpent who so conuerted, was not made whole by the outward thyng whiche he sawe, but (by the) whiche art the restorer of health & sauiour of all. And yet saith Christ more clearly. Joh. iiii. And lyke as Moyses set by the serpent in the wilderness eue so must

E. l. the

The lawe of Moles

the sonne of man beliste vp, that whoso-
uer beleueth in hym, shalde not perishe, but
haue eternall lyfe.

And as touchyng thys, the holy Apostle
Paul bringeth in another sentence. 1. Cor.
x. and sayeth: Brethren, I wolde not haue
you ignorant of thys, that oure fathers
were all vnder the cloude, and all passed
thorow the see, and were all baptised vn-
der Moles in the cloude and in the see, and
dyd all eate one spirituall meate, & dronke
of one spirituall drynke. But they dranke
all of the spirituall rocke, that folowed the
which rocke was Christ.

Besydes thys, yf we considre the decla-
ratio of the lawes of the first table (which
teacheth how we shall behaue oure selues
right towarde God, to loue, worshyppe &
honoure hym, to serue hym and to cleue
onely vnto hym) we shall fynde in the same
first table, the whole cause of Christ. For
all that afterward was ordeyned and ap-
pointed concernyng the tabernacle, the
presthood, and the oblations, partepneth to
the summe of the first table, for asmoche
as the scripture and the mouthe of God
calleth it hys lawe, precepte, commaunde-
ment, vse and statute, ordinaunce and ser-
uice, And yf thou aske: howe can god whis-
che is a sprete, be serued without, warde,
visible, and fleschly thynges, as the foze say-
de ccermonyes of the Jewes are? I an-

Question

Answer. Swere: Suche outwarde rytes of the peo-
ple of God were sacramentes and tokens
of heauenly invisible good thynges, and
were

leadeth vnto Christ.

were not the heavenly riches them selues. Wherefore, they nether serued ner pleased God, that vled and dyd soche scrupce without fayth and lyftinge vp of the mynde. But they that put their trust in God cleynge onely vnto hym, and lyftinge vp their hertes hygher, and remayned not in the vyfible thyng, those pleased god. Whe One alre as they had but one altare and one plas tar what re appoynted where they shuld do sacrifice it signifi- It signified the crosse of oure Lorde Iesus fied. Christe, and that he shulde be offred vp but ones (and that in one place) for the synne of the worlde. Therefore where as the hye prest also euery yeare wente in to the inwarde tabernacle with bloude, It signified, that oure Lorde Iesus shulde come in to thys worlde, and shed hys bloud ones for all, to forgeue and clesse our synnes, and so to ascende vnto heauen, Yee all oblations and all sheddings of bloud in the sacrifices of the olde fathers, signified the death of oure Lorde Iesus Christe. No thyng was clesed amenge them with out bloud, whiche signifieth, that all the pou- ginge of oure vncleynesse is done by the bloude of Iesus Christe. And all the prest- hode whiche was ordeyned for to teache, to praye and make intercession, to offre and do sacrifice, represented the office of oure Lorde Christe. Whiche came in to thys worlde, to teach vs the trueth & righte- tedynesse: Then to offre hymselfe to the fa- ther for our synnes, and after the sacrifice done, to rse vp agayn fro death, to ascende

Note
this well

The lawe of Moles

unto heauē there to seyt at the ryght hāde
of god, and euē there as a true hys bishop
pe, to appeare alwaye in the p̄sence of god
and to praye for vs. This is the summe of
the r̄ptes and ceremonies of the olde fa-
thers, the vnderstandynge of the figures,
and the sp̄ete of the lettre: wher of holy
Paul hath wrytten moche in the moost ex-
cellent epistle to the Hebrewes.

Why the
ceremonies
of the
law were
geuen.

Out of all this is it easie to vnderstōd,
howe that these r̄ptes & ceremonies of the
fathers, were sacramentes, and geuen to
the people of god. Not that they with the
lettre and outwarde visyble, and corporall
thynges shulde sufficiently serue God whiche
is a sp̄ete, but that they shuld lift vp their
myndes aboue the same to the spirituall
thynges, pondryng the mercy of God: out
of the whiche he beyng moued, is become
gracious vnto vs. And whan he might ha-
ue damned vs for our synnes and mysde-
des, he spared vs for hys sonnes sake, who
me he gaue vnto death, and hys innocent
death hath he accepted for our synnes. So-
che a faithfull consideration, whiche is the
true beleue) pleaseth god, and with soche a
fayth is god serued, and soche a fayth wol-
de the Lorde haue taught and planted in,
wth the foresayde r̄ptes and ceremonies.
Therefore all they that pleased god among
the olde fathers, pleased hym not for the
letters sake, but by reason of the sp̄ete.

Whan the sacrifice also and ceremonye
was executed after the ordinaunce of god

leadeth vnto Christ.

In the congregation, the beloued frendes
of God had not onely respects vnto the
outwarde thyng, but muche rather be-
helde they Christ with the eyes of fayth. The god-
thought thus. Scholde, the wyll of God ly conside-
racion of hathe ordeyned to do sacrifice for synne, racion of
now are we all synners and debtors vnto fathers.
god, in so much that he hath power & right
ouer vs, that lyke as the beeste whiche is
now slayne and offred, dyeth, & hath his
bloud shed. Euen so myght God now al-
so kyl vs all, and coudemne vs for euer,
Neuerthelesse he hath take vs to his mer-
cy and promysed vs a sede, whiche shal
thus dye on the crosse, and cleanse vs wth
his bloud, & wth his deeth restore vs vn-
to lyfe. Whiche thyng no doute shal as
surely come to passe, as this beest is slay-
ne & offred now a oze our eyes. And lyke
as the bloude is sprenkled ouer the people
for the bodely clesyng. So shal the bloud
of Christ be sprenkled vpon oure soules,
&c. And out of suche thoughte and fayth-
full consyderacion of the sacrifices, get we
repentaunce and sorow for theyr synnes,
a gladnesse, prayse, comforte and thanks
geuyng vnto God the mercyfull father.
And to this do serue certayne Psalmes,
whiche were made concernyng the sacri-
fices. To this also serue all the rebukyn-
ges of the holy Prophetes, and the re-
fusinges of the oblations. For the exteriour
pompe and shewe of the offerynges, wth-
out fayth in God and the blessed sede, is
nothyng worth, yea it is rather abhomi-
nation

The law of Moles

Question. nation vnto god, as thou seest in the first chapter of Exode. Thou wilt aske: Might not god haue taught and shewed his people the cause of Iesu Christ and of true beleue, none other waye, then thowowe and wyth suche cost pompe and gloze of sacrifices & other gorgeousnesse of the churches?

Answer. I answere. Yf the people had not fallen to more wyckednesse in Egypt thowow their dwellinge amonge the ydolaters, but had constantly and stedfastly remained, as dyd they: fathers Abraham Isaac and Jacob then myghte they well haue continued by the olde thowte simple fourme as it was amonge the holy fathers. But now we had theye sene in egypte an outwarde costlye gods seruice, wyth temples, altures, sacrifices, priesthode, holy daies, ornamētes. &c. Likewyse the ydolatre increased dayly in all the worlde, so that now there was vtterly no people, wherthe had not theye owne outwarde ceremonies, wherewith they serued God. To the intent then that God myghte retayne hys people wythin the compasse of fayth in one God, and in the blessed sede promysed afore: to the intent also that they shoulde shewe no outwarde scrupce to any other goddes, or ta-

Why god he vpon them to serue God after the manner of the Egipcians or after other heithē, such a lōg he appoynted an outwarde gods seruice, seruice as and cōmaunded to do ehe came vnto hym, amonge he and els to none, and in the same pleased it hym to set forth all the cause of the forsayde sede, tyll he came and perfourmed all

leadeth vnto Christ.

all thynges in dede, that they hadde figurally in theyr sacrifices. Wherouer, god (ac-
cordinge to his wysdome) of his speciall
mercy and good herte, that he hath vnto
mans generation wolde wyth these out-
warde tokens tender oure weaknesse: whi-
che of spirituall heavenly thynges hath
better vnderstandynge, whan they are
shewed vnto it by corporall vjsible thynges.
God therfore thow such corporall
representations, laboured to shewe vnto
that grosse and fleshy people, the heavenly
cause of his sonne. Neuer theles the cor-
porall vjsible thynges were geuen for no
longer, but vntyll the tyme of the fulfyll-
lynge. But now that Christ hath appea-
red and fulfilled and perfourmed all that
was wyrtē and figured of hym in the lawe
and the prophetes, the figure cassethe, and
the outwarde Sacramentes of Moyses
lawe, are of no more value, to be exercised
and vlsed. Thus muche besyde of the cere-
monyes.

God ren-
deryth oure
weaknes.

Where as besyde the ceremonies there
is muche wyrtē also in the lawe concer-
nyng cytyle polyce, ordynance, iudges-
ment, to lyue peaceable and well in cytye
and lande. Of buyng and sellynge, of warre
and peate, of enheritaunce and proper-
ties, of lawes matrimonyall: of punyshe-
ment of the wycked: of the iudgement and
consaill: of leadyng and borrowynge, &c.
It is no newes at all, and serue h altoget-
her for the declaratiō of the fyre commaun-
dementes of the seconde table and is com-

Lawes ius-
diciall.

C.iiii.

prehended

The originall

prehended in the wordes of **Paul**, **Roma**
xiii. Love thy neyghboure as thy selfe.
And in the wordes of **Christe**. That thou
 woldest not haue done vnto the, doo not
 thou to another. **Math. vii.** Suche lawes
 and rules to lyue in peace, in a cytyle of
 dyce and vertue, haue also the good holy fa-
 thers had fro the begynnyng of the world
 wytten in theyr hartes by **God** hym sel-
 fe. **Howe** hathe **God** also caused all to
 be comprehended in wyttyng by **Moses**
 to the intente that the world myghte ha-
 ue all more cleerlye and perfectly, and
 that no man myghte excuse hym selfe of
 ignorance.

The originall of the holy scripture and sayth thereof.

Thys mater which I haue hither
 to treated vpon, haue I not leynd
 of my selfe, but taken it out of the
 mouth and worde of **God**. For
 god tryed by **Moses** to wyte and leaue
 behynde hym all the matter, for our les-
 nyng and knowlege. Thys dyd now **Mo**
ses wyth great faythfulnesse, & comprehens-
 ded all in foure boke. The fyrste is called
 the boke of the creation, from the be gyn-
 nyng of the worlde vnto hys tyme, of the
 creacion of the worlde, begynnyng of all
 nations, and of the Patriarkes and olde
 ryghteous seruautes of god of theyr fayth
 and conuersacion, of the promises & wor-
 kes

The fyrst
 boke **Mo**
 ses.

of holy scripture.

bes of god. The same wrote he as he was inspired of the holy goost, and as he had receaved of olde fathers, and somewhat as he founde in the booke of the Egipcians. For Moses was excellently well lerned in all wysdome of the Egipcians, as he went both wytnesse of hym, Act. vii. The other thre booke wrote he of hys owne tyme, accordynge as he hym selfe was present, sawe and knewe. And specially the seconde booke concernynge the departynge out of Egypt, how the people of god were oppressed in Egypte, howe the Egypcians were punyshed, how Israell was deluyered, receaved the lawe, and set vp a tabernacle wyth a gorgeous scrypunge of God.

The first
booke of
Moses.

In the thyrde booke whych is called Leviticus are wyrtten the spirituall lawes, namely suche as concerneth the preestes and the priesthode, theyr office, luyngge, knowledge, sacrifices, solempne feastes dayes, rites, ceremonies, and suche lyke. In the fourth whych is called Numeri, he wyrteth at length, how they went thorow the wyldernesse, and came to Iordane, wyth a rehearsal of theyr ordre and nombre, of theyr murmure alse and punishment, and of certayne victories, wyth a remembrance of certayne lawes and statutes.

The third
booke.

Beside all thys he made yet an Enchiridion, and summe of all the Actes of hys tyme and of the lawe of God, whych is called Deuteronomium: the same commaunded he to be layd in the Arke at the moode of God, and that it shulde be red vnto all

The fourth
booke.

The fifth
booke.

The originall

the people, as it is mencioned. Deut. xxxi. And in these fyue bookes geuen vs of God by Moyses, is the whole ground of oure holp faythe. For all the Prophetes afterwarde grounded them selues vpon the same, and wrote therout, lyke as afterwarde our Lorde Iesus and the Apostles poynte vnto Moyses. Neither dyd euer any ryght wyse man of vnderstandyng and that feared God, doute any thyng of blasphemie suche scriptures. And from suche true seruantes of God, haue we hytherto receaued our matters in wyrtynge.

The lawe
wrytten is
no newe
thyng.

Thus much haue I sayd concernyng the lawe, howe it is no newe thyng, but euen the onely wyll of god, but now comprehended in wyrtynge. Moreover that all the law poynteth vnto Christ, and that all men of ryght vnderstandyng whiche lyued vnder the law, were Christen. For manifest is it that Paul sayde. Roma. x. Christ is the ende of the lawe, to iustifie euerie one that belaueth. And Galathia. iii. As euer faith (that is to saye, Christ) came we were kepte and that by vnder the law vnto the fayth whiche guide afterwarde be declared. Thus was the law our scolemaster vnto Christ, that we might be made ryghteous by faith. All thys I suppose wyll be new and strange in many hertes neuertheles I truste that all they whiche haue vnderstandyng, do se and knowlege that thys is the true, olde, ryght and godly Dyuinite and Archeologie, whiche ascribeth all honoure vnto god the father thos

row

all true Israelites.
now our Lord Iesu Christe in the holie
gost. To whome be glory and prayse for
euer. Amen.

All vertuous kynges and the
people of Israel, trusted
vnto Christ, and not
to the lawe.

After that the law was geuen, and
the gods seruice set vp, Moses the
seruant of God dyed, beinge an
hundred and twentye yeare olde:
and at the commaundement and commis-
sion of God, he lefte gods people to be ru-
led and gyded by the saythfull valaunte
Josue, whiche also was a figure of our
Lord Iesu. For lyke as it was not Mo-
ses, but Josue that brought the people in
to the lande of promes. Euen so are we
brought in to the eternall reste, not by the
workes of the lawe, nor thow our own
deserning, but by the grace thow Iesus
Christ: lyke as it is also wyth many wor-
des expessed of holy Paul Heb. iiii. This
Josue no doute, dyd kepe, maynteine and
defende gods sayth and religion, with the
spyete and vnderstandynge thereof, and
taught other to kepe the same. lyke as he
thow gods inspiration receaued it of
the fathers by Moses. Whiche thyng
thoughe it be euident in many popyes,
yet is it manifeste specially by thys, that
he wolde not suffre the chyldren of Ruben
and Gad and the halfe tribe of Manasse
to

All true Israelites

to set vp and haue another autare, beside the onely autare that the lord had appoin- ted them. For herein (as it is mentioned afore) was figured the vertue and perfect- nesse of the onely crosse, death, and sacrifi- cing of Iesu Christe. Therefore wolde not Josue, that any hynges shulde be set check mate wpyth the crosse and oblacion of Iesu Christ, but that all honour of cles- syng and forgeuenesse of synnes shulde be ascribed onely vnto hym.

Where as Josue now and other iud- ges, rulers, princes and kynges of Israell after hym vled soze & great warre, stroke many horrible battayles, destroyed muche lande and people, and shed mens bloude without measure, he dyd it as a chefe head and as an instrument and vessell of God, at the commaundemente of God, whych wolde so punyche the ydolatre, the great synne & blasphemyp of the vngodly, whych he had longe suffred, and exhorted them to amendement, but for all hys patient aby- dyng they woulde not conuerte. Those now dyd he rote out thorowe the swerde of hys beloued frendes: somtyme deliue- red he hys people wpyth the swerde of the ryghteous, and saued them from the hande of theyr enemyes. For because of the syn- nes of hys people, he gaue them ouer som- tyme in to the hande of theyr enemyes, to nurture and correcte them wpyth the rod: then fell the people of God, & cledde before theyr enemyes, and were subdued and op- press of the vngodly, tyll they knowledged theyr syn-

trusted in Christ.

these synnes, called vpon god and amens-
ded, puttyng their truste in good onely,
thorowe the blessed sede, worshyppe
hym onely, callynge vpon hym, and honou-
ryng hym accordynge to hys worde, ca-
stynge a waye straunge god scrupre and
ydols, that shamefull, blasphemous and vn-
godly lyuynge. Then sente he them hys hel-
pe, and deliuered them in hys power, by
the ministracion of hys appoynted captay-
nes. And soche warrynge, deliuerynge and
punysshynge was no fleshly vnfaithfull wor-
ke, whome no man oughte to folowe, as
some beyng wrapped with the vnkedfast
spete of the Pharisees and Ana bapti-
stes, do meane. For Paul expreth clear-
ly: And what shall I saye of Gedeon Ba-
rach, Samson, and Jephthae, David and
Samuel, and the Prophetes: whiche tho-
row faith subdued kyngdomes, wrought
righteousnesse, opteyned the promyses, stop-
ped the mouthes of Lyons, quenched the
violence of fyre, escaped the edge of the
swerde, of weake were made stronge, be-
came valeaunt in batayll, turned to flyght
the armyes of the aleauntes. Hebr. xi.

All which workes the holy Apostle pray-
seth and commendeth as excellent workes
of faith. Therfore are they no workes of
the flesh, nether is it now contrary to the
holy faith, yf Christen rulers deliuer their
innocent people (whome God hath sub-
dued vnto them) from wrongfull violence,
and defende their libertie, righteousness,
house and lande, or punyssh the shamefull
blasphes

In true Israelites.

blasphemers, ydolaters, and persecuters of the holy sayth, and not suffre them to haue all their malicious wyll.

**Rulers
must pu-
nyshe.**

Neuertheles thys must be donz by them, to whome god hath committed the swerde. For thus sayeth the Lorde: Who so taketh the swerde, shall perishe thow the swerde. Matthe. xxvi. But specially in the battayls of gods people and of the vnsaythfull it commeth to pas, and is expressely, set before our eyes, that god sayde to the serpent at the begynnynge: Genesi. iii.

I wyll put enemyte betwene thy seide and the womans seide. For the righteous are the seide of Christe, the vnrightheous and vnsaythfull are the seide of the deuell. Betwene these now se we greate discorde: but specially thys, that the saythfull do alwaye treade the serpente on the headde, though they them selues also be bytten in the hele. For the right saythfull beleuers afore the birth of christe in the tyme of the promes, had no lesse trouble and persecution, not onely because of synne, but also for righteousnes and saythes sake, then the saythfull after Christes byrth in the tyme of grace and perfectnes. Therfore haue they small knowlege of the doynge of the saythful, which saye, that the people of olde were a victorious people, and gouerned corporally, but that the people after Christes comminge are borne to suffre, and to no victory or gouernaunce. Neuertheles in these wonderfull tymes (in the whiche gods people hadde now victory,
and

**An er-
rour.**

trusted in Christ.

and anone were subdued and oppressed) the true fayth continued vpright and vnblemished from Iosue forth thowowe out all the iudges, butyll the tyme and raigne of Dauid.

Dauid also was a man that suffered Of kyng
moch thowow dyuerse and long trouble, Dauid.
thowow miserable distresse and vexacion,
and thowow sore persecucion, without ceas-
synge, beyng proued, tryed and prouoked,
afore he was kyng: Wherof the booke of
Samuel and the moze parte of the Psal-
mes beareth recorde. But after that he was
promoted vnto the kyngdome, by God
(whiche sayde: I haue founde a man af-
ter myne owne hert) he attauced, set forth Act. xlii.
and magnified the true fayth righte dily-
gently. Here also to the honoure of oure
Lorde Iesu Christe, wyll I moztly and by
the waye declare, what knowlege and faith
thys noble kyng and prophete had of our
Lord Iesu. Thys wyll I do with the decla-
ration of the.c.xi. Psalme, whose wordes
are these:

The Lorde sayde vnto my Lorde: Hye
thou at my ryght hande, tyll I make thyn
enemyes thy foote stole. In the fyrste The holy
uerse Dauid knowlegeth the personnes Crypte.
in the holy Trinite, the godheade also and
the eternall kyngdome of Christe. Thus
lykewyle dyd our Lorde Iesus Christ vnder-
stonde and alledge thys verse in the
Gospell. Mathe. xxi. knowledgyng two
of the personnes in the one onely godhead
For he sayeth: The Lorde sayde vnto my
Lorde

Al true Iſraelites

Lozde. Now is it certayne and vnderſtable, that he which ſpeaketh, & he to whom ought is ſpoken, are not one, but two perſonnes. Yet is ther but one Lozde and god, and they both (the father that ſpeaketh, and the ſonne to whome is ſpoken) are, the Lozde, therfore are they one, of one ſubſtance and beynge, they very true god.

Neither is the ſonne leſſe then the father, There can alſo none be a father, except he haue a ſonne or a chyld. Now is the euer laſtyng father God, therfore is the ſonne alſo euerlaſtyng. There is alſo but one onely euerlaſtinge without begynnyng. Both the father and the ſonne are eternal without begynnyng, therfore are they one onely true God with the holy gooſte. As he as Iohan alſo ſayeth: In the begynnyng (that is to ſay, from euerlaſtinge) was the worde, and the worde was with God, and the worde was god. And immediately thereafter ſayeth he, that the worde

The faith is Ieſus Chriſte our Lozde. For it ſoloz of Dauid weth. The worde became fleſhe. Therefore in Chriſte doth Dauid alſo call the ſonne of god ſpecially hys Lozde, ſayenge: The Lozde ſayde vnto my Lozde. And therfore calleth he Chriſte hys Lozde, becauſe he confeſſeth and beleueth, that he is hys very naturall Lozde and god, as Thomas alſo dyd knowlege: My lord and my god. Joh. xx. Afterwarde calleth he hym hys Lozde, becauſe that after the nature of man, he ſhulde be bozne out of hys loynes. For thorow out all the ſcripture is our Lozde, Ieſus

trusted in Christ.

Jesus called the Son of David. And thus bothe Dauid knowlege two natures in Christ, the nature of God and the nature of man.

That the kyngdome of Christ shall last
for euer, and that the kynde and nature of
man shalbe exalted aboue all heaucns (as
Paul saith. h. b. ii.) Dauid testifieth with
these wordes. But thou at my ryghte hand
be, tyl I make thyn enemies thy fo'e stole.
For Marke saith in the .xvi. Chapter.
The Lorde was taken vp in to heaue and
 sitteth at the ryght hand of God. Of this
also fynde we. i. 1 Cor. xv. Now he must ne-
des be very God in dede, whyche reys-
neth for euer, and to whome all enemyes
muste be subdued, yea cast vtterly vnder
his fete. Nowe foloweth the seconde
pse.

The Lord shall sende thy myghte
that out of thyon: thou shalt be Lord, euen
in the myddes amonge thyne enemyes.

Here speaketh he of the preaching of the
holy Gospell, and how the worlde shoulde
be conuerted vnto Christe, and Christe to
reigne in the myddes of the worlde. In
the fyrste verse is spoken of the eternall
kyngdome, that he is very God, luyng
and reygnyng for euer, not onely in this
tyme, but also after this tyme eternally.

But here speaketh he specially of the kyng The spere
dome, where as he reygnerh here benethe tuall kyng
thorow the Gospell. For the staf, the scpe: dome of
ter, the rodde of Chyrste is the holy Gol: Chyrst.
pell, even the power of god, whych saucth

All true Iſrealites

all that beleue. Roma 1. Whyche maketh
Chriſtes enemies frendes, and ſmyteth
them downe that wyl not couerte: ſo that
Chriſte hath dominion and victorie euen
in the myddes amonge hys enemies. It
is he, that wylth the ſpíríte of hys mouth
ſlayeth the Antichriſtes. Chys hys worde
allo and preachynges of the Goſpell, ca-
me forth fyrſt from Hyon or Hieruſalem
as Elaye, Micheas, & Luke doth teſtifye.
Now foloweth the thyrde verſe.

Act. i.

In the day of thy battayll (or armpe)
ſhall thy p. ople be well wplyng: the day
of thy byrth is, vnto the in an holy maies-
tey, oute of the wombe of the cleare moy-
nyng.

Here with doth Dauid deſcribe the glo-
rious and victorious fayth of the chriſte.

A battayll For whan the Goſpell is preached, there
arſeth a conflict betwene faith and infi-
delite, betwene the ſede of Chriſt and the
ſerpent, betwene ydolatre and true god-
lyneſſe. And the vnbeleuers perſecute the
Lorde Chriſte in hys membyes, that is to
ſaye the faythfull: but they are well con-
tēt vnterly to geue ouer body, honour and
goodes, theyr bloud and lyfe for gods tru-
thes ſake. For the martyrs and they in the
pymitiue Church, beyng gathered to-
gether of the Apoſtles, and after the Apo-
ſtles tyme, haue thus kepte truely a fayth
toward the Lorde Chriſt, and were wply-
ng to dye for knowleggynge hym. After
ward deſcribeth he alſo in the forſayde
verſe, the pure and holy Conception and
byrth

trusted in Christ

byth of our Lord Iesu Christ. And thus The blets
doth he wryth a goodly similitude, & sayeth of Christ,
Thy byth shalbe holy and very excellent
not uncleane as the byth of other men.
For lyke as the dew out of the cleare hea-
uen & out of the fayre mornynge, is borne
as it were out of a mothers wombe. Eue
so also shalt thou be borne holy and cleane
of an undefyled virgin. Wherof thou fin-
dest more instruction. Luke i.

The Lorde hath sworne, and it shall
not repēt him thou art prest for ever after
the ordre of Melchisedech.

In this fourth verse describeth he the
office of Iesu Christ, how that he is orde-
ned of God to be one onely prest for ever
whych shuld offer by hym selfe for the syn-
ne of the world, and alway appeare in the
syght of God the father, and to praye for
vs. All this doth holy Paull declare at
large to the Hebrewes in the .v. vii. viii. ix.
and .x. chap. And specially in this verse is
grounded all that is red thowme out the
Scripture, of the merites of Christ, of the
forgyng of synnes, of righteouslyng
of beynge mediatoure, and that he alone
is the onely saluation, aduocate, satisfac-
tion and ryghteousnesse of the faythfull.

The offices
of Christ

The Lorde is at thy ryght hand: he in
the tyme of his wraath shall wounde euery
kynge.

This fyfth verse teacheth, howe God
will ener more and more stand on his son-
nes syde, further his cause, and bringe cause shall
downe and destroye those kynge princes forth,

All true Israelites.

and Lozdes, that wyl not amende and be-
lene in Christ, but wyl rather prouoke his
wrathe, then oclpe hys grace. Whych
thyng Herodes, Nero, Domitianus,
Maximinus and Julianus haue proued.
Yet foloweth the fyrte verse declarynge
the fyfth.

He shall iudge amonge the Hethen,
and fyll all full of deed bodpes, and smyte
the heade on the wyde grounde.

Christ is also preached vnto the Hethen
and reigneth among the: but many wyth-
stande Christe, and them dothe he iudge.
And lyk: as a kyng overcommeth hys e-
nemyes wyth a battayle, and couereth the
whole playne wyth deed bodpes, visiterh
also and smyteth the head of the warre, &
the head cyrie of the enemyes. Eue so doth
Christ to his enemyes, and destroyeth theire
power and kyngdome. All whych thynges
we haue sene in the olde vnyhriste empyre
of Rome, and in many other potentates
and powers. But specially he breaketh the
head of the olde serpent, accordyng to the
promes. Gene. iii. And at the laste shall he
come to iudge the quicke and deed, and de-
stroye hys enemyes for euer.

Out of the broke in the way shall he
drynke, therfore shall he also lyfte vp the
heade.

Fynally and in the seventh verse, he de-
scribeth the passion of Christ and his glo-
ry. In the waye (sayeth he) that is, in hys
lyfe whyle he is in this miserie. He shall
drynke oute of the broke, that is, he shall
suffre

Christe
shall de-
stroye his
enemies.

trusted in God.

Suffer & be overcome. For to drynke out of the cuppe is as muche as to suffer. But to drynke oute of the broke, is to bealtogether full of trouble, to be vered and drowned wpythoute victoie, and viterly to be overwelmed wpyth a broke & strong streame of troubles. Thus was it hys mynde to declare the passion of Christ. After the passio foloweth the gloie wpyth the resurrection and ascensio. Paul Philp. ii. speaketh of both, and sayeth. Christe humbled hym selfe, and became obediēt vnto death euen the death of the Crosse. Wherefore God hath exalted hym, and geuen hym a name, whiche is aboue all names. etc.

Thus muche be spoken of this Psalme and of Dauids vnderstandyng, whiche he had of Christ Iesu and of the christe faith. Upon this I maruaill, yf (after so euident testimonies) there be yet any man, whiche perceaueth not that Dauids faith and vnderstandyng of Christe, was such one faith and vnderstandyng, wpyth the faith that we knowlege and say. I beleue in one God father almyghty etc. As it is in the xii. articles of the Christen faith.

For the holy trinite in one godheade both he knowlege, not onely here, but also in the xxxiii. Psalme sayenge. Whow the worde of God were the heauens made, and all theyr power thow the sprete of hys mouth. For certayne it is, that there is but one onely God, maker of heauen and of erth: but here is the trinite called Lord of God, worde and sprete. Nether is there

The passion of Christ.

The articles of the holy Trinite.

All true Israelites

David
was cal-
led Chri-
stes fas-
ther.

any thyng in the Articles of the belene
concernynge the Godhead and manhode
of Christ, of hys conception, byrth, passiō,
crosse and death, of the resurrection, ascen-
sion and iudgement, but ti is clearly com-
prehended here in thys Psalm. The artis-
cles of the holy churche, of forgyng of
sinnes the, resurrection of the fleshe, and an
euerlastynge lyfe, are conteyned in thys
Psalm, and are treated vpon yet more
clearly, and wpth many moo wordes very
substantiall in other Psalmes of David
Therefore had he our holy fath, & know-
leged the same, was saued therein, and of
all holy mē was called the father of christ
wpth hys commendation, because of the
promes that was made vnto hym. More-
ouer all the holy Prophetes folowynge,
had respecte vnto David, as is another
Moses, and toke many thinges out of his
wpytynge. For there is leace any other,
that so clearly wrote of the cause of christ
as thys prophet David, and therefore hath
he honoure and prayse aboue other in Is-
rael, Of whome thou readest also Eccle-
siast. Such fath and confidence in God
tho to Iesus Christ, had David oute of
the holy goost, and out of the doctrine of
hys Prophetes Samuel, Nathan & Gad,
and of other hys prestes, whych also had
the same of God, and of the holy fathers,
specially of Moses. And no doute, he des-
ired the honoure of God and of hys lōne,
not to kepe it onely hym selfe, but also
muche rather to requyre it of all hys pro-
ple

trusted in Chyl.

ple. Wherefore no doute he set vp and furthered thys hys fayth and religion among all hys men of warre, kynnsfolke, in al hys courte, Edominton, before the whole congregation, and in all hys kyngdome: soo diligently, earnestly, and feruently, that afterwarde certayne hundred yeres, they whych beleued ryghte & lyued well, were prayled for walkyng in the wayes of Dauid theyr father. They also that dyd euell and set not forth the true fayth, of them is it wrytten. They walked not in the wayes of Dauid theyr father. Of this hast thou many ensamples in the booke of the kynges, and in the Cronicles. Many thynges also were forgiven the kynges and all the people of Iuda, for Dauids sake, that is, for the promys sake made vnto Dauid, even for Iesus Christes sake, whom Ezechiel calleth Dauid. In the .iii. boke of the kynges the .xv. chapter, it is wrytten thus: The hert of Abia was not ryght toward hys Lord God as was the hart of Dauid hys father. And for Dauids sake dyd the Lord geue hym a lyghte at Hierusalem, so that at Hierusalem he set vp hys sonne, and preserved him. For Dauid did it that was ryght in the syght of the Lord and al the dayes of lyfe hys dydde not he shenke from any thyng that he comaunded him, excepte in the matter of Arias the Bethite. Thus readeste thou also of Ezechias. .iii. Regum. .xviii. In the .iiii. boke of the kynges the .xv. chapter: sayeth the Prophecie: More Iolias was there no kyng, that

The was:
pes of Da
uid.

Kyng
Abia.

All true Israelites

was lyke hym, whych turned hym selfe
vnto the Lord wth all hys hart, wth all
hys soule, and wth all hys power, accor-
dyng to all the lawe of Moyses. And af-
terwarde came there none lyke hym. But
in the seconde booke of the Cronycles the
xx.iii. Chapter stonderth the declaracion
of the foresayde place after thys maner.
Josias reigned at Hierusalem xxi. yea-
re, and dyd that whych pleased the Lord
and walk:d in the wayes of hys father
Dauid, and declined nether to the ryght
hande nor to the lyfte. For in the eyghte
yeare of hys reygne whyle he was yet but
yonge (euen syxtene yeare olde) he begane
to seke the god of hys father Dauid.

Thus muche he spoken concernynge
this, that Israel and all the vertuous kin-
ges of Juda, trusted vnto Chyste, and not
to the lawe of Moyses. Who so despyeth
the number of the yeaeres, he fyndeth, .iii.
Regum. vi. euen. 480. yeaeres, from the de-
partynge out of Egypte vntyl the fourthe
yeare of the reygne of Salomon,

And from that tyme vntyl the
captiuite of Babilon, are
reckened. 419. yeaeres,
or there aboute.

Altogether ma-
ke. 899 yea-
res.

All holy Prophetes do poynte
vnto Ch:st, and preache salua-
cion onely in hym.

Somewhat yet wyll we nowe declare
farther cōcernynge the tymes of the
kynges of Iuda and Israell, whych
in a maner were euen as the tymes
of the Iudges of Israell. For lyke as in
the fyrst peares of Josue, god gaue great
victory and honoure, and afterwarde rest
and peace. Euen so were the Israelytes
very victorizous and trypumphant vnder
Dauid, & had great reste and peace vnder
Salomon. But lyke as after the deathe of
Josue the honour of Israel decreaced and
the departynge away from God folowed
wyth one persecutiō vpo another (though
in the meane tyme they had peace and de-
liuerers, as Othoniel, Ehud, Barack, Ge-
deō, Jephthae, Sampson. &c.) Eue so dyd
the worshyppe of Israell decreace after
Salomons tyme. For the ten trybes of
Israel fell awaye from the house of Da-
uid, only Iuda and Ben Iamin helde Sa-
lomons sonne Roboam for theyr kyng:
the other made Hicroboam kyng. And so
of one kyngdom were made two, the kin-
gdome of Israel, and the kingdom of Iu-
da. The kyngdome of Israel (thorow the
persuasiō of Hicroboam) chose them ano-
ther maner of serupnge God. Not that
they utterlye denye and refused the God
of theyr fathers, but they serued him after
a creaung heythensh maner of theyr owne
pinagenyng. But afterward they fell the

The des-
partynge
of Israe-
l fro Iuda.

All holpworthes

longer the more and farther in to grosse
ydolatrye, so longe, tyll the Lorde suffered
them to be roted out and carryed away by
the kynge of the Assyrians, and scattered
abrode among all the hepythen. The kynge
dome and the kynges of Jude were some-
what better, howbeit they had some also
whych excelled the kynges of Israell and
of the hepythen in vngodlynesse. For they
lykewyse went forth so longe in vnrigh-
teousnesse, tyll shabugodonosor the kynge
roted them oute, and carryed them awaye
vnto Babilon. But afore, we se that there
was a wonderfull combrance in the cy-
tyll police and in the religion. Sometime
was all ryghteousnesse and true religion
opprest, and violence and ydolatre vsed.
Sometime gat ryghteousnes by agayne, &
the ryght true fayth had þ victorie all vns-
ryght and ydolatre beyng put downe.
Thys came to pas also in Israell vnder
Hielas and kynge Jehu. Yet was the ydo-
latrie and wronge rather punysched, then
any amendement folowynge. Lyke as it
came also to pas after the byrth of Christ
that there were vertuous kynges & Em-
perours, whych (accordynge to the proph-
eie of Elaye in the .xlix. Chapter) dyd all
ryghteousnesse, set vp the fayth of Christ
and put downe all ydolatre. Agayne,
there came other that set vp all vnrigh-
teousnesse & ydolatre, persecuted the trueth
and at the laste receyued theyr reward con-
uenient. So wayghtie a matter is it to ha-
ue good or euell rulers,

**Kynge
Jehu.**

But

preach saluation only in Christ.

But in these wonderfull alterations, God al-
and thow we out all the tyme of these go: wates sen
ternaunces of both the kyngdomes, God deith hys
alway sente hys seruauntes the holy pro: prophetes
phetes, to rebuke wronge and ydolatre,
and to teache all ryghteousnesse and true
seruyng of God. And fyrst after the tyme
of Dauid and Salomon (vnder whome
ther was a great multitude of lerned and
holy prophetes. For Dauid also and Sa-
lomon were excellently endewed wyth the
spyre of wysdome and prophetic aboue
other mē) these were the chiefe, mooste fa-
mous, and oldest prophetes, of whom the
byble maketh mencion wyth worshyppe:
Semias, whiche lyued vnder Roboam
kyng of Iuda, Abias the Silonite vnder
Hiero-boam, Azarias the sonne of Obed,
whiche lyued vnder Asa kyng of Iuda, &
Jehu the sonne of Anany, whom Baasa
the kyng of Israel slew. Helias the great
prophet and Micheas the son of Iemla,
lyued vnder Achab and Josaphat.
Now lyke as in the tyme of Dauid there
was a great nombre of lerned men, Euen
so testifieth the seconde booke of the Cro-
nicles in the .xvii. chapter that in the tyme
of Josaphat there were many lerned Le-
uites and Prophetes. Heliseus was in
the tyme of kyng Jehu, and zacharias the
sonne of Joadas was vnder Joas, vnder
whome also he was stoned. Neuerthels
we haue no bookes wyrtten and set forth
by these, Onely we haue the prophetic of
Abdias, whiche wrote his prophetic vnder

der

All holy prophetes

bet Achab. Afterward vnder Asa Iotha
 Achas and Ezechias kynges of Iuda. Iy-
 ued the moost parte of the, whose booke
 are abrode. For vnder these preached and
 wrote Jonas, Oseas, Isaia, Iohel, Na-
 hu, Amos, & Micheas. Afterward vnder
 kyng Manasses, wrote Abacuk. Under
 the holy kyng Iosias, wrote Sophonias
 Baruch and Hieremy: in whose dayes
 Israel had suche myfortune, that Iyeru-
 sala'cm wyth the temple was destroyed:
 and the pople that remained ouer and pe-
 rished not, were caried away captiue in
 to Bablon. In the same Captiuite dyd
 Ezechiel and Daniell wyte theyr prophe-
 cies. And after the captiuite whan Israel
 was deliuered agayne, and came home
 to Iherusalem, then preached and wrote
 Ecdas. Haggeus, zacharias, Malachias
 and Nehemias. Besyde these Prophetes
 no doute there were other moo, of whom
 no mencyon is made. But these are the
 chefe, by whome it pleased God to open
 vnto vs, all that apperteyneth to our sal-
 uation. And though we had also the wy-
 tynges of the othir, yet shoulde we reade
 no other thyng in them, then we fynde
 in oure owne Prophetes, for asmuch as
 these whome we haue, agree so together
 all in one.

The pro-
 phetes
 preached
 the olde
 sayth.

Now whether they be our own prophe-
 tes, whose writiges we haue, or the othir
 whose wytynges we haue not. Yet haue
 they all preached the same of the doctrine
 and knowlege the sayth, that we speake of
 afoze

preach saluation onely in Christ.

afoze, & wrote in one summe, which sayth
Adam, Noe, Abrahā, Moyses, and Dauid
had. And thys dyd they the moze euidently,
because they applyed the selues to open the
lawe, and to dyspue awaye the mysunder-
standynge, whych was rylen vp among
and in the people: therfore poynte they es-
uery where fro the letter vnto the sprete,
fro þ outward sacrificz vnto christ Iesus
from all ydolatre vnto the onely God,
whych saueth vs thow hys mercy only
in the blessed sede, & thow none of oure
deseruings. This dyd Paul se, & therfore
sayde he. Roma. iii. Thow the workes
of the law shall no man be iustified in the
syght of god, for thow the law cometh
th: knowlege of synne. But nowe is the
ryghteousnes of God declared wythoute
the lawe, for as muche as it is alowed by
the testimony of the law & the Prophetes.
The ryghteousnes of God cometh by the
fayth of Iesus Christ, vnto al, and vpo al
thē that belue. So sayeth Peter also in
the. iii. of the Actes. All the prophetes from
Samuell, & thence forth (as many as haue
spoken) haue tolde of these dayes. And in
the. x. chapter. O thys Iesus Christ geue
all the prophetes wytnes, that whosoever
belueth in hym, shall thow hys name
receyue forgiveness of synnes.

Who so now is lerned in the wyrtyn-
ges of the Prophetes, knoweth well, that
there is nothyng red concernyng the Lord
in the new Testament, whych the prophe-
tes haue not prophcyed of afoze. He that

The lawe
& the pro-
phetes al-
lowe the
righteous-
nes of god
that coma-
meth by
fayth.

All holy prophetes

Is then any thyng instructe in the **Prophetes**, hath no doute consydered thys in the new testamēt, that the apostles proue all theyr doctrine of the **Lorde Jesu**, out of the lawe and the **Prophetes**. Yea that the **Lorde hym selfe** confirmeth hys owne doynge wyth the scriptures of the prophetes, and that the **Euāgelistes** thow out the holy gospel, set vnto the doctrine and miracles of **Christ**, these wordes. And this was done, that it might be fulfilled, which was spoken by the prophetes. Neuertheless for theyr sakes that are not yet instructed, I wyll now declare the principall articles of our **Lorde Jesu Christ**, out of the holy prophetes.

The god-
head and
manhode
of **Christ**.

As touchyng the true godheade & manhode of oure **Lorde Jesu Christ**, and that he shulde be borne at **Bethleē** in the lande of **Jewrye**, of a pure virgin and maide out of the kynned of **Dauid**, the **Prophetes** testifye after thys maner. **Esaie** in the. vii. Chapter sayeth. Beholde a virgin shall conceaue and beare a sonne, and shall call hys name **Emanuel**, that is to saye. God wyth vs. **Micheas** sayeth in the. v. chapter Though thou **Bethleem Ephrata** arte to small to be rekened amonge the principall cyties of **Juda**, yet oute of the shall there come one vnto me, whych shalbe ruler in **Israell**, whose forth goyng is from everlastyng. In the nyynth Chapter of **Esaie** it is wyrtten. Vnto vs is a chyld borne, and to vs is geuen a sonne, vppon whose sholders the kyngdome shall lye,
and

saluation onely in Christ.
 and he shalbe called after hys own name
 even the wonderfull counsaill geuer, the
 myghty one of Israel, the eternall father,
 the Prince of peace, hys kyngdome shall
 increase, and of hys peace there shall be no
 ende, and he shall reigne vppon the seate
 of Dauid hys father. In the xliiij of Hier-
 remy it is wyrtten thus. Beholde, the ty-
 me cometh (sayeth the Lorde) that I wyl
 raise vp the ryghteous blossom of Da-
 uid: he shall be kyng and reygne, and pros-
 pere: iudgemente and ryghteousnesse shall
 be execute vpon earth. In thys tyme shall
 Iuda be saued, and Israel shall dwell
 wythoute feare: & thys is the name wher-
 wythe he shall be named, euen God oure
 ryghteousnes.

The right-
 teous
 blossom.

Concernynge the comynge of John
 the baptist, whych was the fore runner of
 oure Lorde Christ, and prepared the peo-
 ple for hym. Hath Malachy wyrtte in the
 thyrde chapter after thys maner. Beholde
 I wyl sende my messaunger, whych shall
 prepare the waye before me: and the Lord
 whome ye longe for, shall shortly come to
 hys temple, and the messaunger of the co-
 uenaut whome ye wolde haue. Beholde,
 he cometh sayeth the Lord zebaoth. And
 afterwarde. Beholde, I wyl sende Heli-
 as the Prophete afore the comynge of
 the greate and fearefull Daye of the
 Lord.

John bap-
 tiste,

Of Christes preachynge, of the grace
 of God, of the forgeuing of synnes of the
 wonders

All holy prophetes.

The office speaketh. Escape in the. lxi. Chapter after
of Christ. this maner. The spirit of the Lord god
is vpon me, and therfore hath the Lord
anoynted me, to preache the Gospel to the
meke harted hath he sente me, to heale the
broken harted, to preache deliuerance
to the captiue, to open the pryson to lucas
as are in bondes, to proclame the yere
of Gods gracious wyl, and to bringe
consolation to all them that are in heuyn
nes. In the. xxxiii. chapter of Ezechiel it

**Christe is
called Da
uid.**

is wyrtten thus.ouer my shepe wyl I
rayse vp one onely shepherde, whych shall
fede the, euē Dauid my seruaunt, whych
shall fede them, and he shall be theyr shep
herde. I the Lord also wyl be theyr God
and Dauid shall be theyr prince, euen I the
Lord haue spoken it In the. xxxv. Cha.
of Escape it is wyrtten thus. Saye vnto
them that are of a feble hart. Be stronge
and feare not, beholde, oure god cometh
to take vengeance, & reward. God cometh
hym selfe, & wyl deliuer you. Then shall
the eyes of the blynde be opened .&c.

**The mira
cles of
Christe.**

Then shall the lame man leape as an hert
and the tonge of the Dourne shall geue
praise.

Of the kyngdom of Christ, in the which
he hym selfe alone is kyng, all the world
bringe subiecte vnto hym, declaringe his
dominion and royall maiestye, wyrteth
Escape thus in the seconde Chapter. And
it shall come to passe in the last tyme, that
the hyl of the house of the Lord shall be
exalted

preach saluacion onely in Christ.

exalted vpon the hyght of mountayne
aboue all litle hylls, and all nations shall
come together vnto hym, the people shall
go to him, and saye: Come let vs go vp to
the mount of the Lorde, euen to the house
of the God of Jacob, that he maye shew
vs hys waye, and we wyl walke in hys
pathes. For the lawe shall come forth fro
Sion, and the worde of God from Hieru-
salem. In the. vii. of Daniel it is writte
thus: I sawe a vision in the nyght, and
beholde there came one in the cloudes of
heauen like the sonne of man, which came
to the olde aged, and they brought hym
before hys presence. And he gaue hym
power, glorie, and the kyngdome, and all
people, nations and tonges must serue
him: his power is an everlastyng power,
which shall not be taken from hys, & hys
kyngdome shall not perishe. Elsaye sayeth
in the. lxi. capter: And the hepythen shall
se thy righteousnesse, & all kynges thyne
honoure; and he shall call the by a newe
name (I Syon) and the mouth of God
shall getie the name. And thou shalt
be a crowne of glorie in the hand of the
Lorde, and a royall crowne of the kyng-
dome in the hand of thy God. And soone
after it folowethe: Make ready, make
ready the waye, gather vp the stones out
of the strete, and hang out the banner vnto
the people: beholde the Lorde hath caused
it to be proclaimed vnto the ende of
the worlde. Tell the daughter Syon: be-
holde the sauyouer cometh, lo, his treas-

The king
dome of
Christ.

All holy prophetes

his treasure and his rewarde bringeth he
with him, & his dedes, go before him. And
they that are redeemed of the Lord, shalbe
called the holy people. zachary sayeth in
the. ix. chap. Reioyce O daughter Sion, be
glad O daughter Hierusalem: beholde,
thy kyng cometh vnto the, even the righ-
teous and sauoure: meke and symple is
he, he rydeth vpon an asse, & vpon a yong
colt of the asse. He shal preach peace vnto
the heythen, his kyngdome also shal
reach from the one see to the other, & from
the ryuer vnto the bittermost parte of the
erthe.

**The deth
of Christ.**

Of the death and passion of Christ
speaketh Daniel in the. ix. chapter after
this maner. And after two and sixtye
weekes shal Christ be slayn & put to death
and yet shal they haue no true testimo-
nye, that he is giltie of death. Elsaye in
the. l. chapter sayeth thus, The Lord
God opened myne eare, and I refused it
not, neither wente I backward, I gaue
my body to the smiters, and my chekes to
the nyppers, and my face haue I not tur-
ned from theyr shamefull intreatinge and
spittynge vpon me. The Lord God also
shal help me, therefore shal I not be con-
founded. And therefore haue I hardened
my face lyke a flynt stone, and am sure,
that I shal not be confounded. In the
liii. chapter there is wyttē of Christ after
this maner; He shal haue neither bew-
tye ner faynnesse; we shal loke vpon him,
but we shal haue no desyre vnto hym.

He is

preach Salua cion onely in Chriſt

He is deſpyled and contēned of mē, a miſ
of trouble, and one that hath had experis
ence of inſiempte. He is ſo deſpyled, that
we ſhall hyde our faces from him, and ha
ue hym in no eſtimation. And yet hath he
borne oure vnperfectneſſes, and felt oure
ſorowes. We alſo thought, that he ſhul
de be wounded, ſmyten and puniſhed of
God. But he was wounded for our ſyn
nes, and ſlayne for oure wyckedneſſe ſa
ke. And the puniſhment wherby we haue
peace, is layed vpon him, and thow his
woundes are we made whole. All we
haue gone aſtraye lyke ſhepe, every one
of vs hath had reſpecte vnto hys owne
waye, and the Lorde hath layed all our
ſynnes vpon hym. Violence and wrong
was done vnto hym, he hath bene euell
intreated, & yet open d he not his mouth.
He ſhall be led as a beaſt to be ſlayen, and
as a ſhepe domme befoze the ſhepers, ſo
ſhall he not open hys mouth. &c. The who
le chapter deſcrybeth all the cauſe of Chri
ſt ſo clearly, that holy Hierome ſayd not
in vayne, Elape is not onely a Prophet,
but alſo an Euangelist, zachary deſcry
beth the preſthode and ſacerficie of Chriſt
and testiſieth, that with the ſame onely
oblacion he hath opteyned grace for all
ſynnes, and therfore ſeuē (that is to ſaye,
all) eyes ſhall haue reſpecte vnto him, and
ſhall ſeke peace & reſt of theyr conſciences
in hym, and ſhall fynde it. Heare now
Joſue thou hye preſt, thou and thy cō
panyons, that ſyt befoze the, ſeynge ye

**The ſacer
ficie of
Chriſt**

All holy prophetes,
sacha, iii, are me of ensamples. For lo, I wil bring
my seruaunt, euē the blossome. For beholde
the stone whiche I haue layed before Jo-
sue, wpll I bringe, To the same onely
stone shall euē eyes loke. Beholde, I wpll
dye it vp and disclose it, sayeth the Lorde
Sabaoth, and the synne of the erth wpll I
take awaye in one daye. And in that daye
shall euery man call hys neighbour vnder
hys vyne and figg tre.

The bury The buryall and resurrection of oure
all & resur Lord Iesu Crist, hath the prophet Jonas
rection of figured very excellently. For thus sayeth
Christ. oure Lorde Christ hym selfe: Lyke as Jo-
nas was thre dayes and thre nyghtes in
the whalles belye, so shall the sonne of
man be thre dayes and thre nyghtes in the
belye of the erthe.

The asce Of the ascension of Iesu Christ and cen-
dyeinge of the holy gooste, hath Joel also
tion. wrytten in the.ii. chapter, and it is alled-
ged of S. Peter. Act. ii. Of the callynge &
The voca gathering together the Heythen, and of
tid of the euery thyng pertaynyng, to the holy
Heithen. church, doth Esay wryte in the. xlii. chap.
and so forth to the ende of his prophete.

Thus hast thou, that the prophetes also
in their tyme, dyd preach Iesus Christe, &
poynted not the people to truste vnto the
workes of the law & their own deseruing
but vnto christ, of whome they prophesied
euery thinge that folowed after. Therefore
dyd Peter speake right. i. Pet. i. sayenge:
Ye shall receaue the ende of your sayth:
euē the saluacion of your soules. After
whiche

preach saluacion onely in Christ.

which saluacion haue the prophetes enquired and searched, whiche prophetes sought of the grace that shulde come vnto you, ughte sal-
searchinge whan or what tyme the spete uacion in
of Christ (which was in them) shuld signi- Christ,
fyre: which spete testified before, the pas-
sions that shuld happen vnto Christ, and
the glory that shulde folowe after. Vnto
the which prophetes it was also declared
that not vnto them selues onely, but vnto
vs they shuld ministrate the thynges, which
are now shewed vnto you, by them which
haue preached vnto you the gospel thow
the holy goost, that was sente vnto them
from heauen. &c. In the which testimony
the holy Apostle Peter had a speciall res-
pecte to the prophete of Daniel: whiche
dyd not onely recorde the passion & glory
of Christ, but also poynted to the tyme, in
the which Christ shuld come. For lyke as
God in the greatest perils, daungers and
alteracions, hath alwaye renewed & more
clearly expressed hys promes concerning
the blessed sede: as in the tyme of Noe,
whan the worlde was destroyed: in the
tyme of Abraham, whan God wolde pre-
pare hym selfe a new people, in the tyme
of Moses, whā God receaued his people
and carped them out of Egipte, to bringe
them in to the lande of Canaan, in the ty-
me of Dauid, whan all thynges stode so
well, and it must nedes be auoyded, lest
any man shulde thynke Dauid were the
blessed sede, Before the captiuite of Baby-
lon also, and in the tyme of the prophetes

G. iiii. which

I prophe-
eye tolde
vnto Da-
niell.

All holy prophetes,
which(as it is sayde afoze) preached and
wrote, that no man shulde doute in gods
promes, as who saye they were geuen vp
and cast a waye, though the temple were
broken, the cytye brent, & though the peo-
ple(of whome Christ shuld be bozne) were
led awaye in to captiuite. Euen so now
also in the captiuite: whan the saythfull
might all moost haue thought, that the pro-
mes of God concernynge Messia, were
cleane gone, Euen than dyd God shewe
hys seruauit Daniel a moze cleare vision
of Christ, after thys maner, The people
shalbe let go agayne out of captiuite, and
shall come home to Hierusalē, buylde the
temple and cytye agayne, but with a soze
tyme. And after that the cytye is buylde,
vnto the tyme of Christe, shall be. lxx. we-
kes, that is. c. xlviii. &. iiii. yeares. And euen
so was it from the. cxxi. yeare of Darius
Hystaspis or Artaxerxes (in the whiche
the cytye was buylde, Achemie. v.) vntyl
the. xlii. yeare of the empire of Augustus,
vnder whome Christ was bozne. Luke. ii.
The aungel also gaue Daniel farther in-
formacion of Christ, how that hys owne
people shulde slaye hym, & fynde no fault
in hym, and howe that the sacrifice with
the ceremonies shuld cease. And a straūg
people (saith he) shall come from farre, &
make the temple with the citie an horri-
ble abhominacion. yee they shall destroye
and breake downe altogether. All whiche
things were afterward fulfilled in the
last wekes, that is, within. c. vii. yeares or
there about. For within. c. iiii. yeares dyd

preach saluacion onely in Christ

Lozde growe to teach & to suffre. For whā
he was .xxx. yeare olde, Jhō baptised him
Afterward within .iii. yeares was he put
to death, & so within .xl. yeares folowed
the destruction of Hierusalē by Tytus &
Vespasian. All the tyme now & yeares frō The nom
the captiuite of Babilō to Christes birth bie of the
are .626. yeares. For the captiuite of Ba- yeares.
bilō endured .lxx. yeares. In the firste yea-
re of Cyrus were they delyuered, in the ses-
cond yeare beganne they to buylde the tē-
ple, and buylded .46. yeares, quē vntyll the
vi. yeare of Darius. In the .32. yeare of
Darius was the citie fynished: which ma-
keth .143. yeare: Adde now hcreto the .483
yeares out of Daniel, & thou hast the soze
said summe euen .626. yeares.

In the sayd yeares had oure holy sayth
soze conflictcs, and the sede of the serpent
preasted soze vpon the sede of God, as the
Bablonians at Babilon, and the Persi-
ans, whan the people of God was come
home agayne. Neuertheles the trueth had
euer the victozy, & was the more clearly te-
stified by Daniel, Haggcus, zachary, Es-
dras, Nchemias, & Malachy. Afterwarde
were they specially opprest bi the vngodly Antioch?
kyng Antioch? in the tyme of the Macha-
bees: Whan as the tymes were euer the
longer the more full of pccels & aduersite
vntyll Iulus Cæbinus, Pompeius & Cra-
sus captaynes of Rome cōquered the lād,
& the true olde religion was vtterley gone
in so moch that out of the olde serpet there
arose in Israel all maner of sectes & hy-
monye, whome oure Lozde Iesus Christ

All holy prophetes

God had
euer some
vertuous
men.

With his commynge in the world resisted,
and called them the serpentis generacis
as the holy Euangeliſtes testiſye. Not
witſtandyng in the myddes of ſuch miſche
fe in Iſraell, there were alſo godly vertu
ous people, which ſought God and hys
anoynted (though the erreure was greas
te) Amonge whom no doute was ſpecial
ly the Prieſt zacharias the father of Ihon
Baptyſt Elizabeth his wyfe, and godly
Simeon. When zacharias had knowle
ge of the Lordes commynge, he ſayde with
a ioyful hert, Pſayled be the Lorde God
of Iſraell, for he hath viſited and deliuer
ed his people, and ſet vp the horne of ſal
uation in the houſe of David his ſeruant
accordynge as he had promiſed afore by
the mouth of holy prophetes, &c. For his
wordes are red. Lu. i. Simeon when he
ſawe the childe Jeſus in the temple, and
had taken him in hys armes, he ſayd.

zachary.

Simeon

Now Lord let me dye in peace, according
to thy worde. For myne eyes haue ſene thy
ſauoure, whom thou haſt prepared befo
re the face of all people, that he myght be
a lighte to geue light vnto the hepythen,
and the gloire of thy people Iſrael. Luc. i
lo, thus the hertes of all righteous in the
olde Teſtament from Adam vnto Chriſt,
(euen. 3974. yeres) haue ſtande onely
vpon Chriſt, in him was their comfozte,
vpon hym they truſted, it was he whom
they longed for, and in Chriſt Jeſu were
they ſaued. Therfore hath oure Chriſten
ſayth endured ſens the begynnyng of the
worlde

The tyme:

and is, and continueth still the onely true
olde, vndoubted & fast grounded faith.

Of the tyme of the greace of Christ,
and how that he him selfe testifieth,
that the saluacion of all the
woylde stondeth onely
in hym.

Hither to haue I set for the tyme
of the promyses, in the whiche
God (thowhe the promysed be
oure Lorde Iesus Christe) cons
forted, clenched, and preserved all hys ser
uauntes and deare frendes. There haue
we lerned & sene that the Christen fayth,
which hath endured sence the begynnyng
of the woylde, is the eldest, vndoubted,
right and true faith, which all holy Pa
triarkes had, & in the which they serued
God, and pleased him, as Adam, Seth,
Enoch and Noe, Item Abraham, Isaac &
Jacob, lykewyse the excellent & highlye
endowed propheet yee the father & fore
goer of all propheetes, euen greate Moses
his brother Aarō, the holy Priest Eleazar
and Phinees, The excellent dukes also &
Iudges, Iosue, Gedeon, and other moo,
Euen so lykewyse the kynges, Dauid,
Achias, Josaphat, & Josias, The deari
beloued of God and excellent propheetes,
Samuel, Helias, Malas, Daniel, zachar
ias, and all the other. This holy fayth
also had all ryghteous and such as were

of grace

All gods
electe wer
saues by
Christ.

of godly vnderstandinge in all the con-
gregations of Israel fro the begynning:
In this were saued all they that fro the be-
ginning were preserved & ordeyned to sal-
uacio: wherfore what soeuer they can al-
ledge agaynst this faith (whether it be co-
cerning holymē, olde age, multitudes, lert-
ned men, generall counsailes cōuocations
or perliamētes, fathers actes, statutes, to-
kens and wonders) It is all nothinge
worth, and is not to be reputed in com-
parison of oure holy faith, as euerie one
that hath vnderstanding, maye se in this
treatise afoze. And though my purpose be
now fynished, euen declared out of the
scripture, that the Christen faith hath en-
dured sence the begynning of the worlde.
Yet wyl I adde a Mozte instructiō conce-
nyng the tyme of grace, & perfourminge
of all promyses, and I wyl declare, that
God now also thozow the appearinge of
his sonne, wolde bringe in to the worlde
and set forth, none other religion, none
other faith, nether anye other saluacion,
then euen the same which was shewed to
the olde fathers, & saynge that now all
thinges are moze euydent, moze clerly pra-
ctised accomplished, fulfilled and perfour-
med, for the whych cause also all figures,
sacrifices and ceremonies do cease. For
in Christ is all perfection. Yet shall we
not therfore cast awaye the olde Testa-
ment (as some ignoraunt, vnlearned and
foolyshe people do) but haue it in greater
reputation, for asmuch as we knowe now
thozowe

The olde
testament
is not to
be refused

The tyme

thorow Christ, what euery thinge signifieth, & wherfore euery thinge was thus & thus ordeyned, vled, & spokē. Now shall euery man first haue a corage to reade the lawe and the prophetes, whā he seyth wher vpon euery thyng goeth. And thus also at the begynnynge dyd the holy apostles preach Christ vnto the Jewes out of the lawe and the prophetes, as it is oft tymes mencioned in the actes of the Apostles. And our Lord him selfe, whā he wēt with the two disciples towarde Emmaus, & preached so vnto the, that they hertes brynt within them, he begāne at Moses, & wente thorow all the prophetes, and opened vnto the the old scriptures, & shewed them, that so it behoued Christ to suffer, and to entre in to his glorie. Thys is the cause also that the scriptures of the new Testament, hang all together and referre them selues to the scriptures of the olde Testament, so that these can not be right vnderstōd without the other, nomore the the glose without the text. The text is the lawe and the prophetes, the expositiō are the Euangelistes & Apostles, Now will we se, what the worke of grace of the new Testament is.

Luk. xxiij

The new
Testamēt
dec are: h
the olde.

In the. xlii. yere of the empyre of Augustus, after the begynnynge of the world 3974. yeaues was Iesus christ the blessed & promised sēde, borne of the vndefyled virgyn and mayde Mary, at Bethleem in the lande of Jewrye. And though he as a very man was wrappēd to clothes, and layed

of grace

layed in the cryb, yet appeareth the angell
of the Lord in greate clearenesse vnto the
shepherdes, and sayeth, feare ye not, be-
holde I bryng you tidinges of great ioy,
whiche shall happen vnto all people. For
this daye is bozne vnto you the sauoure
euen Christ the lord in the citie of Dauid

Tidinges
of Chri-
stes birth

The first newes and tydings of the com-
myng of our Lord Iesu Christ, must the
angell bryng and geue, to the intent that
it mighte be the more accepte of all the
worlde. All the holy men from the begyn-
nyng of the worlde, dyd hytherto longe
soe after the promysed seide. Therfore
saith the angell now, that he bryngeth
them tydings of great ioy, no doubt to
them that were gone, deed, & past, to them
also that now lyued, & to them that were
to come afterward. The ioy is this, that
Jesus Christ the sauour is bozne, eue the
promysed seide, whiche shulde saue all the
worlde from the power of the deuell, clyse
them from synne, and deliuer them from
damnacion. Therfore sayeth the angell
moreouer, Whiche shall happen vnto all
people. For vnto Abraham it was sayd,
In thy seide shall all nactons of the erth
be blessed. The same (sayeth the angell)
is bozne in the citie of Dauid, euen out of
Dauids kynred, out of the whiche the pro-
phetes testified that he shulde be bozne,
whiche prophetes also for the same cause
called him Dauid and the blossome of Da-
uid. And this is now the grace of God,
that where as we poore synners beloged
vnto

The gra-
ce of God

The tyme

unto death, and were in the deuils bodde
he sente his sonne to lowse and delyuer vs
out of captiue, This is the new Testa-
ment. For Hieremy also testifieth herof,
and sayeth: This is the Testament that
I will make I will be their God and they
shall be my people, I will be mercifull to
their vnrightheousnes and synnes, & will
thynke vpon them nomore, Here xxxi.

This full and perfecte forgeuenesse is not
therfore called the newe Testamente, as
though they had bene no remission of syn-
nes promes made longe afoze vnto the fa-
thers, is now confirmed and renewed and
the old figures that represented the same
are abrogate. Thus the Lord Iesus alone

is set for the for the onely saluacion of all
the worlde, so that not onely we, but all
they which afoze or after hys apperaunce
or incarnaciō beleued on him, were saued

Christ the
onely sal-
uacion of
all the
worlde.

And at the birth of Christ there cometh to
the foresaide angell, the whole heavenly
hoost which prayled God & sayde: Glory
and prayse be vnto God in the height and
peace vpon erth, to men a good will.

Luce. ii.

And by this they teach vs what the dewe
type, thankfulness, and knowlege of men
is or ought to be in this behalfe, that god
hath done so great good for man: Namely
howe that they oughte to prayse God, to
haue a sure trust in hym, and to be frendly
and louynge one to another. And the fulfil-
lynge of the lawe is loue from a pure hert,
out of a good conscience, and of an vn-

The duty
of vs.

dissembled

Of grace

dissembled or vnfayned farrth. i. Timothy. i.

In the fyftenth yere of the Empire of
John bap
tist. Tiberius (from the begynnynge of the
worlde .4004. yeares) came the worde of

the Lorde to John the sonne of the pypst
zachary, in the wyldeynesse, and he went
and preached vnto the people of Israell,
amendement of lyfe and forgeuenesse of
synnes in Iesu Christ. To whom he bare
recorde, that he was the fulfylling of the
lawe & the prophetes. very God and man
the onely and currlastynge sauour: whych
wth the sacrifice of hys own body, shuld
clense the world from synne, yea he poynt-

John. i.

Beholde thys is the lambe of God, that
taketh away the synne of the worlde.

John. i.

And so perfectiue and wholy hangerh he
all saluacion onely in Christe Iesus, that
he saith plainely. Out of his fulnesse haue

all we receyued grace. &c. Joh. i. Item who
so beleueth in the son of God, hath euer-

Mat. xi.

lastynge lyfe: who so beleueth not in the
sonne, shall not se lyfe, but the wrathe of
God abydeth vppon hym. Therfore dyd,

he also sende all hys disciples from hym,
and comaunded them to cleue vnto Christ

He maketh no mencion at all of any cere-
monyes figures nor oblations, as neces-
sary poyntes to saluacion, but preacheth
Christ purely and clearly. Thys is manis-

Mat. iii.

fest, Johan. i. and. iii. Mat. iii. and Luk. iii
The Lorde hym selfe also came vnto
John, & was baptised. And whan he had
receyued baptisme, the heauen opened, and
the

The tyme.

the holy goost appeared in the foume of
a doue, and there was a voyce heard from
heaven saynge. This is my beloued sonne,
in whome I am pacified: to the intent
that all the worlde shuld haue wytnesse of
Christe the true sauour, not onely now
by the angels, and by Johan the holysse
man of all, but also from heauen and of
God hym selfe: and that we myght be the
bolder to committe our selues wholly vnto
hym. Whā he had receyued the testymony
he wente in to the wyldernesse. And lyke
as our disease beganne in paradise by te-
tation. Euen so at the tentatiō in the wyl-
dernesse beganne the Lord our health: and
lyke as the father of vs al dyd eate the for-
bydden meate. So dyd the Lord not eate
the meate that he myghte haue eaten, but
fasted fortye dayes and fortye nyghtes.
Afterwarde came he amonge the people,
and beganne to preache saluacion, sayng.
The tyme is fulfilled, and the kyngdome
of God is at hande, repēt, and beleue the
Gospell. Herewith hath he healed all so-
res, dyuē out deuils, & raysed vp the deed
testifiēge so by hys actes, that he is Lord
of all thynges, and the true sauoure. And
of them whome he healleth, asketh he no
thyng: he comaundeth them not to buylde
hym a temple, nether to geue hym blocke
or stocke: he requyeth no bodely thyng, but
onely stedfast fayth and cōfidence. And to
them whom he hath healed, he sayeth: go
they waye and synne nomore, take hede,
that a worse thyng happen not vnto the.
And

Math. 11.1

of grāte

The sub: And herewithall doth he teache, in what
 notice of thyngs the substance of true religion
 true reli- lieth, even in a right true sayth, and in an
 gion.

innocent lyfe, that in oure conuersation
 we kepe our selues from all filthines: Yee
 the thyng that some man taketh for gods
 scrupce, refuseth he, as longe babylng
 prayers, vayne glorious fastinge & lyke
 almes geuyng. He nothyng regardeth
 mens tradicions, diuersites of sectes, long
 garmentes, outwarde apperaunce, their
 cleansyng, ner all their ypocrisie. He goeth
 into the temple, overthroweth, casteth
 downe, powreth out euery thyng that is
 to be solde in the temple: he dyueth the
 byers and sellers out of the temple with a
 whippe. For the temple was ordeyned for
 generall prayer. thankesgeyng and prea-
 chynge, and not, for choppinge and chaun-
 gyng, or other suche lyke thynges. These
 thre poyntes doth he teach vs diligently
 to obserue: First, that we obteyne remis-
 sion of synnes, true righteousnes & euer-
 lastinge lyfe, onely thow hym and by his
 passion and death, and els by none other
 meane. For he is the onely mediatoure,
 prest, intercessoure, comforter, the onely
 righteousnesse, satisfacion, raunsome,
 sanctifyng the onely perpetuall sacrifice
 the suretye of grace and saluacion. Spe-
 ciall testimonies hercof hast thou Johan.
 iii. vi. xiii and. xvi. Secondly: that we can
 not serue and please God with exterior sa-
 crifices or any outward pompe, but with
 suche woakes as procede of loue & mercy
 And

**The spe-
 ciall poin-
 tes of
 christes
 doctryne.**

The tyme

And thirde/that all the children of God
are bounde to kepe them selues from the
workes of darckenesse and to applye them
to lyue in righteousnes and in the lighte.
And herein also is comprehended all god-
lynes/ that is / all right good Christen
workes

So whan he had taught all righteou-
nes/and discloped and overthrowen all
ypocryse in religion (he offered vp hym
selfe vpon the crosse for the remission of
all our synnes. For wyllyngly & patiently
put he him selfe in to the handes of hys
enemyes and of his betrayer / suffered
him selfe to be taken / to be bounde / to be
led from one iudge to another / to be
laughed to scoyne / cried out vpon / to be
spytte on/and at the last to be adiudged
vnto death/to be scourged / & to be crow-
ned with a crown of thorne. He him selfe
bare hys owne crosse to the place of ere-
ction/where he was crucified/& hanged
vp betwene the murthurers. Then lyued
he in greate payne from the sixte houre
vntyll the nyenth. At the last he cried : It
is fynished/father in to thy handes com-
mende I my spate:thus offered he him self
for oure synnes and dyed that we myghte
lyue. But soone after folowed the thinges
wherby the frute of Christes passyon
migh: be perceaued. For the vayle/which
in the temple,separated the holy from the
moost holy (dyd rent from the toppe tyll
the botome: wherby Christ testified(that
now with his death all ceremonies & figu

The pa-
cient suf-
fringe of
Christ.

the frute
of Chris-
tes death

of grace.

ratyue thinges were at an ende , and now
more of value : that the waye to eternall
saluation was opened : that all thinges
significatyue in the tabernacle(in sacri-
fices, rites and obseruaunces , were now
fulfilled and abrogate: that now the bare
& onely cross of our Lorde Iesus Christ is
al together vnto the faythfull that the heile
of the virgines seide is well troden vpon, &
his flesh well rente and slayne : but that
yet also in the meane reason he hath
troden the serpent vpon the head, Ther-
fore byd the deed also asple, and appeared
vnto certayne at Hierusalem. For the
death of Christ is oure life, The erth qua-
ked, the stones barst asunder For the prea-
chinge of the death of the sonne of God,
hath altered the whole worlde, and many
hard stony hertes are moued to repen-
taunce faith and good woikes But whan
the syde of the deed body of Christ was
opened with the speare. and the rocke(as
zathary saith (was dygged vp , there
ranne out water and bloude, declarynge
manifestly therby, that vnto vs out of
the death of Christ, foloweth life and pur-
rifyenge. For water cleareth, in the blood
is the lyfe of man. And with the bloude
of Christ is all bloude stanchd, and now
is Christes bloude onely aduaylable,
beynge sprenkled thowoe fayth in oure
hertes. This oblation and passion of
Christ (the ransome for the synne of the
whole world) was done in the .xviii. yere
of the Emperre of Tiberius, rekenyng
from,

Water &
bloude.

The tyme
from the begynnyng of the worlde. 4007
peres, the .xxv. daye of Marche.

So the whole body of Iesu was taken The tyme
downe from the crosse, and honorably all of
buried and on the thirde daye after he rose Christ.
vp agayne: so that his soule came agayne
to the body, and his very flesh was raysed
vp from death, how be it now nomore
mortall and passible, but glorified. For
he is the first in the resurrection of the
deed, For lyke as by one man came deathe
so by one man must come the resurrection
of the deed. And lyke as in Adam we all
died in body and soule, so shall we be all
together restored agayne to lyfe in Christ
Iesu. This hope vnto lyfe, wolde the
Lorde pynte substantially in vs with the
resurrection. And therfore after his resur-
rection, he contynued fortye dayes wyth
his disciples, that he might well instructe
them of his resurrection, and that they
shuld haue no doute therein. So when
he had shewed and declared vnto them
his very resurrection dyuerse wayse, and
had perfourmed all that the father com-
maunded him to fynde, he ascended vp
vnto heauen with body and soule fro moue
Oliuete in the sight of his disciples. and
is set at the righte hand of God, there to
remayne corporally vntill the last daye,
in the which he shall come agayn bodelye,
to iudge the quicke & deed: And all suche
as haue walked in faith, shall he take to
him with body & soule in to heauen, lyke
as he him selfe is receaued in to heauen:
Ap. 11. And.

All the Apostles.

And shall with body and soule condemne
all them that haue walked in the waye
of the olde serpente, and haue not conuer-
ted from vnrightheousnesse to the righte-
ousnesse in Christ. And thus shall salua-
cion be perfectly fynished, and gods chyl-
dren shall lyue eternally with God, thro-
w Iesus Christ. To whome be prayse
107 eu. r. Amen

¶ That also the electe Apostles prea-
ched thys olde fayth, and decla-
red, that all saluacion is.
onely in Christ

The po-
wer of
Christ sa-
ueth all.

Thus thorow Christ Iesus is al ful-
filled that the prophetes prophesied
of hym a fore, thus is he become y
saluacion of all faithfull beleuers,
even the lampe of God, whiche hath bene
sacrificed sens the beginnige of the world
that is, this is he, whose power and deli-
uerance hath clensted all them, that euer
put their trust in God thorow the blessed
sede. Herein now is the righte true salua-
cion, this is the summe of the right & per-
fecte religion. Who so peruerteth thys,
from him shall God turne him selfe. who,
so addeth oughte vnto this, to hym shall
God adde his worthfull hand: who so ta-
keth ther fro, his lyfe shall God minishe,
But blessed are they, which walke in this
simplicitie & clenness, & contynue so vnto
The

preached saluacion onely in **Christ.**

the ende euen they that heare gods worde,
do thereafter whose onely hope is **Iesus**
Christ. Th is onely true and euer durynge
saluacion wolde he to be shewed and decla
red to all nacions, whiche came to saue all
nacions: but he wold it sholde be declared
by the preachinge of the holy gospel, and
thorow the ministracion of the holy sa
cramentes: And therfore by his lyfe tyme
he dyd chose Apostles, whome he receaued
to be witnesses of all hys doctryne & mira
cles, enfourmyng them diligently, & helde
nothyng backe from them. For he sayeth
vnto them: Ye are my frendes, yf ye do
all that I commaunde you, I wyll hence
forth call you no more seruauntes, for a
seruant woteth not what hys Lorde doth
But I haue called you my frendes, for all
that I haue heard of my father haue I op
ned vnto you. **Ioh. .v.** But for asmoche
as they yet lacked vnderstandinge & were
forgetfull and had euer straunge ymagina
cions of the kyngdome of **Christ**, therfore
whan he now ascended vnto heauen, he
charged them not to departe from **Ieru**
salem, but to wapte for the holy gooste:
whome he also gaue vnto them vpon the
fiftieth daye after his resurrection, that
is vpon the tenth daye after his ascension
euen the fiftenthe daye of **Maye**: by the
which holy goost they beyng illuminate
spake with all maner of langages, and
were myndfull of all that the Lorde had
commaunded them afore. For the holy
goost dyd not endew them with a newe

christ hild
nothyng
back fro
hys apo
stles.

The holy
goost bro
ughte no
new doc
trine.

All the Apostles

Docteyne, but it that the Lord had taught them out of the lawe and the prophetes, the same dyd he brynge to their remembrance and illucidate all thinges, & pynted them more clearly in ther hertes. For so sayeth the. Lorde in the gospell: **Joh. xliii.** The comforter even the holy goost, whom the father wyll sende in my name, he shall teache you all thinges and brynge all thynges to youre remembrance that I haue sayde vnto you, Therefore so longe as the Lorde was with them, and tolde them all the matter of hys passion, they were sorre and coulde not beare awaye all that he sayd vnto them But after that he was taken by frome the erth in to heauen, he sent the holy goost, even him, whome the prophetes also had before, & that led them into all Christen verpte.

So whan they were endowed with the holy gooste, they beganne (accorde to the Lordes commaundemente to preach in all the world/the foresayde matter of saluacion purged, and obtayned onely by Christ and gotten by true faith For he had sayde: Go your waye, in to all the world **Mar. xvi.** and preach the gospell vnto all creatures Who so beleueth and is baptised, shal be saved &c. And therewith comprehendeth he both the poyntes whiche the Apostles vled and practised (even the preaching of the faith in Iesus Christ, and of the ministration of the sacramentes, And how the Apostles docteyne was it is manifest out of the Actes of the Apostles: But mostly
And

preached saluacion onely in Christ
and in a summe, they preached amende-
ment of lyfe. and remission of synnes tho-
row Iesus Christ: That is to saye, howe
that the whole generacion of man laye in
the dominion of the deuel and in þ bonds
of synne cursed and damned: but God had
mercy on vs all, & sente his soone in to this
worlde, to dye, and with hys death to re-
store vs vnto lyfe and to wash vs with his
bloude, that who so euer belueth in hym,
shulde not perishe, but haue eternall lyfe.
All this declared they out of the lawe and
the prophetes, & proued, that, Iesus Christ
whome they preached, is the blessed scede
promised vnto the fathers. Who so is de-
spous to haue a perfecte ensample of this
declaracion, he fyndeth two sermons of
the famous Apostles Peter and Paul. the
one in the Actes of the Apostles the secōde
chapter, the other in the. xiii. chap. There
both the holy Apostle open the mystery of
our holy faith, very excellently declaringe
it from the tyme of Abraham vnto Dauid
& from him vnto Ihon the baptist. There
vpon sheweth he, how Christ suffered, dyed
was buried, and rose agayne from death.
All this confirmeth he with the scriptures Act, xiii.
of the prophetes. At the last he concludeth
the sermon after this maner: Be it knowen
vnto you therfore ye men and brethren,
that howe Iesus is preached vnto you
forgouenness: of synnes, and that by hym
all they that belue, are iustified from all
thynges, from the which ye could not be
iustified by the lawe of Moses. To this
G. liti agree h

All the Apostles

now also the sermon of Peter: Yee all the
 scryptures of the Apostles do tynally ac-
 corde to the same effect Hereout also bying
 they þ doctrine of repentaunce and amend-
 ment of lyfe, the rebuking of synne, consola-
 tions, exhortacions and drawyng to all
 maner of good workes that folowe out of
 faith.

The speciall Sacramentes, whiche the
 lord dyd chesely institute and commaunde
 the Apostles to prais in the church, are
 holpe Baptyme and the blessed supper of
 oure Lorde Jesus Christ. Concernynge þ
 first he saith. To me is geuen all power
 in heauen and in erth: therfore go poure
 wape and teach all people & baptise them
 in the name of the father, of the sonne,
 and of the holy goost, and teach them to
 kepe all that. I haue commaunded you.

¶ a. xxviii

The sup-
 per of the
 Lorde,

The other dyd he institute at the last sup-
 per, For thus is it wrytten in the holy gos-
 pell Whā they were eatynge, he toke bred
 and whan he had geuen thanks he brake
 it and gaue them sayeng Take eate this is
 my bodye whiche shall be geue for you, this
 do, in the remembraunce of me. So toke
 he also þ cuppe whan they had suppe, and
 sayde: Drynke ye all out of this, This is
 my bloud of þ new testiment, which shall
 be shed for the remission of synnes. With
 suche sacramētes thorow outward visible
 Courmes/ for our infirmities sake (pleased
 it the lord to shewe let befoze oure eyes his
 heuely & in visible grace not that we shuld
 continue stil hanginge in the visible thing
 but

preached saluacion onely in Christ
 but that we shuld lyft vp our myndes and
 with a true beleue to holde fast, to prynte
 sure in oure myndes to worshiipe, and to
 enioye the thinges that faith sheweth vs
 by the outward sacramentes. With these
 outward sacramentes also hath it pleased
 him to open, declare and shewe vnto vs his
 grace and lounge kyndnesse. Namely how
 that he geueth vnto vs him selfe and all his
 riches, clenseth vs fedeth and moystureth
 oure soules wth hys flesh and bloud, that
 he is at one with vs, and we with him so
 that we vse and practise the sacramentes
 with a true faith. For the outward enioy-
 eng of the sacramentes of it selfe alone,
 doth not reconceyle vs wth God: but yf
 they be vled with fayth, than as Saynte
 Peter saith Act. xv. (thow faith doth
 God, purifye the hertes. With the sacra-
 mentes pleased it hym, to leue behynd him
 a remembraunce of his gistes & benefites,
 to the intent, that we shuld neuer forget
 them but prayse and thanke him therfor.
 Moreover with vylible sacramentes was
 it his will to gather vs together, and to
 marke vs in remembraunce of oure dewty
 how we are one body together and ought
 to applye our selues to all righteousnesse.
 All which thinges are fowde at lenthe in
 the scriptures of the Apostles.

The frui-
 te of the
 sacramen-
 tes.

As for the Apostles, they mynistrd the
 sacramentes diligently purely and, sym-
 ply, and so (without anye addicion) distri-
 buted

D. v.

Of the Apostles:

buted them vnto the people of God. Touching baptisme, there are many enamples in the Actes of the Apostles. The supper of Iesu Christ had the Corinthians somewhat altered. And when Paul poynted them agayne to the true ordinaunce and right vse, he taketh the symple wordes & institution of Iesu Christ without anye moze addicion, and layeth those before them, commaundeth them to folowe the same, and holdeth him therewith well content. i. Corinth. xi. And thus dyd the holy Apostles gather together all theythe and people, thorow the preachinge of the gospel and mynistracion of the sacramentes in the church, whose heade is Christ, in whom they are buylded and preserued.

The Apo-
stles dyd
not ouer-
charge
the people
with cere-
monies.

Howeuer they dyd not layed them sore with any ceremonies. For in the Actes of the Apostles the. ii. chap where as a persecte shappe of a right Christen congregation is describ'd, we haue first the lending of the Apostles, amonge whom Peter dyd first preach the gospel: that is to saye, repentance and forgiuenesse of synnes in Christ Iesu. Then baptised he the that were become the people of God. Afterward foloweth it, that they which were become Christen, continued in the doctrine of the Apostles, in prayer, in breakinge of the bred, & in the fellowshipe: Here are the ryght substantiall poyntes of the Christen church sufficiently expres- sed: the doctrine of amendment of lyfe & remission of synnes, baptisme, the con-
synnyng

That the Christen sayth.
cōtynue and increasynge in Christes doctrine, prayer, the holy supper of the Lorde and the felowshyppe, that is loue, kyndnesse and workes of mercy.

Now where as Act. xv. it is ordeyned **The Apostles** that the Hethen shoulde eate no bloude stiles wols nor strangled, it endured but for a tyme, be not offe and theyr meanynge was therby to a void fende the de offendynge of the weake. Otherwyle weake. haue the Apostles euery where (specially Paul) very earnestly exhorted men, to cōtynue by the doctrine that was shewed & deliuered the, and to be at a poynte in the selues to auoide suche lernynge as was new and brought vp by men, because they leade me farre fro the truth, as we fynde Collos. ii. Philip. iiii. i. Timothy. iiii. vi. and Titum. i. And thus is it manifest, that the apostles taught al natiōs no newe straunge thyng, but even the same that they had receyued of the Lorde.

Conclusion. that this sayth
is the ryght true olde sayth,
whych alway shall
stand sure

This holy vndefiled faith which the Lorde planted and set vp in all nations by the Apostles, immediatly after the Apostles dysseasse, was sore attempted, by sondre vncleane persons, whych brought vp false customes and misbelievers, and made perious sectes Besydes this also was it sore persecuted wth the swerde of tyrantes. But in all
such

is the true olde fayth.

Such daungers the trueth ouer came and had the victorie. For though the criteyns of the deuils criteyn (accordinge to the disposicio of the patriarke Cain) dyd murthure, & all though false prophesies brought vp euell counsaill, yet the criteyn of God triumpheth, and the bloude of innocent Abell and his brethren, speaketh yet. But after that the persecucio was somewhat ceased, and the persecuters sore and horribly punished for their bloude sheddinge (the heresies also beinge well brought downe by faythfull shepherdes) In the same rest also was oure holy fayth not a litle hurt. For rest put a waye feare, brought ydle felicitye, voluptuousnes and fleshly sekynge of riches and dominyon: and so thow couetousnes and ambicio, there was poured great poyson in to the church, wherby religion sore decayed.

For whyle the ministers of the worde laboured more after riches, then to perfourme their office and charge, and to edifye the church, they were pleased with superstitiousnes in steade of true religion. Of this then folowed it farther, that the singlenesse of fayth was forgotten, newe lawes made, the olde rites and customes either peruerter, or els vtterly ouerthrowe and abused: wherby men came farre from the doctryne and Christen ceremonies, from the waye of trueth in to erreure for a litle, & partly in to ceremonies of ydolatrie. Here of commeth it, that we haue now the abhominacion, of the popes power

the decay
of christes
religion.

What in
conueniēce,
folowed.

That the Christen faith.

power, of pardons, of masses for the deed
and quicke, of merites, power and inter-
cession of sayntes in heauen, of worshyp-
pinge their bones vpon erth, of ydols, and
vayne ornamentes, pompe & pryde of the
church, of hyed syngynge and prayenge
in the temple, and of the whole swarme of
pdele religious. All whiche thynges with
other moo like fondnesse, are nothing but
new alteracions, peruertinges, and con-
trary to all olde ordinaunces, haurnge no
grounde in gods wo. de, and are cleane a-
gaynst God, though many hardnecked
people are yet in a furpe and braule for
such hings, and wpll make all the world
belue, that thys theyr foolisshnes altera-
tion & peruertinge of Gods ordinaunce,
is the olde fayth. And yet wote they or
wpll not knowe, that theyr babling hath
very litle grounde, and that they (yf they
considred the matter as it is) are very na-
ked and miserable.

And though this papisticall religiō hath
endured, preuailed, & triumphed now cer-
taine hundreth yeares, yet hath God all
waye sent his saythfull seruantes, and
had a litle holy flock of his owne, like as
afore tyme in the dayes of the iudges, of
the kinges of Iuda and Israel, and in the
captiuite of Babilon, though it was all
moost at the worst afore & at the cominge
of Christ. Like as it is also with vs, the
nper the second comynge of Christ, the
worst is it in the world. Neuertheles (as
I sayde afore) God all waye set forth his
worde

That the Christen faith.

**The Pope & Ma-
chomet
crye as
gaynst
Christe.**

worde and doth yet. Contrary wyle, the,
pope with his multitude, and; Machomet
with his (as it seemeth and becometh very
Antichristes (haue hitherto vnder taken (to
suppresse the olde religion (and to set vp
hys owne ordinaunce (vnkowne to oure
fathers of olde tyme/ to bringe it into pos-
session and vnder y name of God and his
holy church/to sprede it vpon all christen-
dome. For out of y Actes and statutes of
the pope and hys wanton spiritualtye and
out of the lawes of Machomet it is mani-
fest (what, the one hath taken in hand and
done now moze then 600. yeares (and the
other vpon a 900 yeares. It is euident yet
also euen now / wherto hys generall coun-
cayls and perliaments do extende, But
not regardinge how he threateneth and fa-
cerh/ and how he garnisheth hys new and
wanton religions with false/ but dissem-
blynge titles/boastinge of many hundred
yeares/many generall counsayles/fathers
holy men/doctours/ vniuersities/ .lokers
syngyng/prayeng/ fasting almes geuinge
desplynge/ and telleth suche lyke: All hys,
bragginge set a syde let vs cast hys rely-
gion from vs & take vpon vs vnfaynedly
the true olde religion/which hath endured
sens the begynnyng of the worlde (by the
whiche all holy men haue euer loued/ way-
shipped and serued God & knew nothinge
bitterly of the Popes religion. And yf we
must for thys cause be hated and persecu-
ted of the worlde: well/it happened euen
so vnto all holy Prophetes before vs ly-
kewyle

**Let vs do
as our ol-
dest fa-
thers ha-
ue done
longe be-
fore vs.**

Is the true olde faith.

knowe/and specially vnto Iesus Christe
our Lorde: which shall come shortly to
iudgement/and utterly destroye the hyge
dome of Antichrist/whom he now kylleth
with the spere of his mouth. Our posses-
sion is not here vpon earth/the kyngdom of
heauen is our native countrie. From thence *Philp. iii.*
loke we for the sauyoure Iesus Christ our
Lorde/which shall rayse vp oure mortall &
miserable body/that he maye make it lyke
hys excellent and glorified body/acor-
dinge to the power wherby he.
maye subdue all thynges.
vnto hym self. To him
be honoure and
praise for ever
and euer.
Amen.